# ΑΙΣΧΥΛΟΥ

# ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩΤΗΣ.

THE TEXT OF DINDORF;

WITH NOTES

COMPILED AND ABRIDGED

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THE reader is requested to bear in mind that the object of the notes to this play is usefulness and not novelty. Recourse has therefore been had throughout to the labours of former commentators; but it has been thought better to abridge than to select. Nor did it seem necessary to observe scrupulously the right of property, as it were, in such quotations from the ancient authors as tend to illustrate the style or sentiments of the poet: for it is the authority of the writer who has employed such and such an expression, not of the critic who has cited it, that makes the quotation of use. But at the same time great care has been taken to assign every canon or opinion on questions of scholarship to its proper owner.

Reference is always made to Dindorf's text of Æschylus, Sophocles, Euripides, and Aristophanes, unless some other edition is expressly mentioned; to the second[a] edition of the *Theatre of the Greeks*, printed in the year 1827; and to the fifth edition of the translation of Matthiæ's *Greek Grammar*, revised by Mr. Kenrick and printed in 1832.

[a] In the third edition, printed in 1830, p. 264, the new translator of Schlegel makes him speak correctly of the Chorus, as "consisting of *fifteen* persons at least" instead of *fifty*: see p. 4, note a. In the note on ὄχῳ πτερωτῷ, p. 32, after "p. 214" add "p. 264 ed. 3." In p. 60, note x, after "p. 414" add "p. 529 ed. 3."

# ΥΠΟΘΕΣΙΣ

# ΠΡΟΜΗΘΕΩΣ ΔΕΣΜΩΤΟΥ[a].

Προμηθέως ἐν Σκυθίᾳ δεδεμένου διὰ τὸ κεκλοφέναι τὸ πῦρ πυνθάνεται Ἰὼ πλανωμένη ὅτι κατ' Αἴγυπτον γενομένη ἐκ τῆς ἐπαφήσεως τοῦ Διὸς τέξεται τὸν Ἔπαφον. Ἑρμῆς δὲ παράγεται ἀπειλῶν αὐτῷ κεραυνωθήσεσθαι, ἐὰν μὴ εἴπῃ τὰ μέλλοντα ἔσεσθαι τῷ Διί.

[a] Æschylus wrote three pieces on the story of Prometheus, the δεσμώτης, the λυόμενος, and the πυρφόρος or πυρκαεὺς, if this is not a distinct name of a fourth play. Of these the last was a satyric drama, acted in the year B.C. 472 together with the Phineus, Persæ, and Glaucus Potniensis, as we learn from the author of the argument to the Persæ. And Hermann, in his dissertation[b] on the Prometheus Solutus, produces some strong reasons for thinking that that play was not included in the same tetralogy with the Prometheus Vinctus, and even conjectures that it was the earlier composition of the two.

From the note on v. 365 it will appear that the Prometheus Vinctus was not acted till after the year B.C. 475. But it is also probable that it was not acted later than the year B. C. 468, when Sophocles brought his first performances upon the stage and gained[c] the prize from Æschylus. For there are nowhere more than two principal actors, two speakers, on the stage at once; and we have the authority of Aristotle[d] for believing that although Æschylus was in fact the inventor of the drama by introducing two speakers instead of one between the choral odes, yet he proceeded no further in refinement until a third had been added by Sophocles. But we can make no nearer approximation to the date of this play.

Lucian has a dialogue[e] called *Prometheus or Caucasus*, in which Mercury, as the minister of Jupiter, directs and superintends Vulcan in fastening Prometheus to the rock, and then enters into an argument with his prisoner upon the enormity of his offences.

[b] This treatise should certainly be consulted: it will be found in the fourth volume of his Opuscula. He has examined also at some length the chronology of the life of Æschylus in his second dissertation on the Chorus of the Eumenides, Opusc. II. p. 144.

[c] See Plutarch's life of Cimon, who with the other στρατηγοὶ was appointed out of the usual course by the archon Apsephion to decide the contest.

[d] See Poet. c. X. ed. Tyrwh.: see too the notes on vv. 12 and 88.

[e] Tom. I. p. 185, &c. ed. Hemsterhuis.

προέλεγε γὰρ ὁ Προμηθεὺς ὡς ἐξωσθήσεται ὁ Ζεὺς τῆς ἀρχῆς ὑπό τινος οἰκείου υἱοῦ. τέλος δὲ βροντῆς γενομένης ἀφανὴς ὁ Προμηθεὺς γίνεται.

Κεῖται δὲ ἡ μυθοποιία ἐν παρεκβάσει παρὰ Σοφοκλεῖ ἐν Κολχίσι, παρὰ δὲ Εὐριπίδῃ ὅλως οὐ κεῖται. ἡ μὲν σκηνὴ τοῦ δράματος ὑπόκειται ἐν Σκυθίᾳ ἐπὶ τὸ Καυκάσιον ὄρος· ὁ δὲ χορὸς συνέστηκεν ἐξ Ὠκεανίδων νυμφῶν. τὸ δὲ κεφάλαιον αὐτοῦ ἐστι Προμηθέως δέσις.

Ἰστέον δὲ ὅτι οὐ κατὰ τὸν κοινὸν λόγον ἐν Καυκάσῳ φησὶ δεδέσθαι τὸν Προμηθέα, ἀλλὰ πρὸς τοῖς Εὐρωπαίοις μέρεσι τοῦ Ὠκεανοῦ, ὡς ἀπὸ τῶν πρὸς τὴν Ἰὼ λεγομένων ἔξεστι συμβαλεῖν.

## ΑΛΛΩΣ.

Προμηθέως ἐκ Διὸς κεκλοφότος τὸ πῦρ καὶ δεδωκότος ἀνθρώποις, δι' οὗ τέχνας πάσας ἄνθρωποι εὕροντο, ὀργισθεὶς ὁ Ζεὺς παραδίδωσιν αὐτὸν Κράτει καὶ Βίᾳ, τοῖς αὐτοῦ ὑπηρέταις, καὶ Ἡφαίστῳ, ὡς ἂν ἀγαγόντες πρὸς τὸ Καυκάσιον ὄρος δεσμοῖς σιδηροῖς αὐτὸν ἐκεῖ προσηλώσαιεν. οὗ γενομένου παραγίνονται πᾶσαι αἱ Ὠκεαναῖαι νύμφαι πρὸς παραμυθίαν αὐτοῦ, καὶ αὐτὸς ὁ Ὠκεανὸς, ὃς δὴ καὶ λέγει τῷ Προμηθεῖ, ἵνα ἀπελθὼν πρὸς τὸν Δία δεήσεσι καὶ λιταῖς

l. 4. ἐν Κολχίσι. One line of this play, which has been preserved to us, Soph. fr. 317, contains the name of Prometheus.

l. 6. ἐν Σκυθίᾳ. See below l. 10, and of the play itself vv. 2, 301, 719. In the Prometheus Solutus, as is evident from the extant fragments of that play and from the authors who have preserved them, mount Caucasus κατὰ τὸν κοινὸν λόγον was the scene of his punishment. But Hermann[f] pronounces it to be perfectly clear that in the play before us he is bound, not[g] on Caucasus, but in some part of European Scythia, at a considerable distance from that mountain, and not far from the sea; and observes that Æschylus doubtless made this alteration in the received story in order that his Chorus of Ocean Nymphs might be more readily supposed to have been startled from their caves, and old Ocean himself called out from his retirement, by the sound[h] of the blows of Vulcan's mallet.

In Lucian's dialogue §. 4 Prometheus speaks of himself as fixed πλησίον τῶν Κασπίων τούτων πυλῶν ἐπὶ τοῦ Καυκάσου οἴκτιστον θέαμα πᾶσι Σκύθαις.

[f] De Prom. Sol. p. 12, Opusc. IV. p. 263.
[g] See v. 719 and the note there.
[h] See v. 132.

*πείσῃ αὐτὸν ἐκλῦσαι τοῦ δεσμοῦ Προμηθέα. καὶ Προμηθεὺς οὐκ ἐᾷ, τὸ τοῦ Διὸς εἰδὼς ἄκαμπτον καὶ θρασύ. καὶ ἀναχωρήσαντος τοῦ Ὠκεανοῦ παραγίνεται Ἰὼ πλανωμένη, ἡ τοῦ Ἰνάχου, καὶ μανθάνει παρ' αὐτοῦ ἅ τε πέπονθε καὶ ἃ πείσεται, καὶ ὅτι τὶς τῶν αὐτῆς ἀπογόνων λύσει αὐτὸν, ὃς ἦν ὁ Διὸς Ἡρακλῆς, καὶ ὅτι ἐκ τῆς ἐπαφήσεως τοῦ Διὸς τέξει τὸν Ἔπαφον. θρασυστομοῦντι δὲ Προμηθεῖ κατὰ Διὸς, ὡς ἐκπεσεῖται τῆς ἀρχῆς ὑφ' οὗ τέξεται παιδὸς, καὶ ἄλλα βλάσφημα λέγοντι, παραγίνεται Ἑρμῆς, Διὸς πέμψαντος, ἀπειλῶν αὐτῷ κεραυνὸν, εἰ μὴ τὰ μέλλοντα συμβήσεσθαι τῷ Διὶ εἴπῃ· καὶ μὴ βουλόμενον βροντὴ καταρραγεῖσα αὐτὸν ἀφανίζει.*

*Ἡ μὲν σκηνὴ τοῦ δράματος ὑπόκειται ἐν Σκυθίᾳ ἐπὶ τὸ Καυκάσιον ὄρος, ἡ δὲ ἐπιγραφὴ τούτου* ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩΤΗΣ.

# ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΚΡΑΤΟΣ ΚΑΙ ΒΙΑ.

ΗΦΑΙΣΤΟΣ.

ΠΡΟΜΗΘΕΥΣ.

ΧΟΡΟΣ ΩΚΕΑΝΙΔΩΝ ΝΥΜΦΩΝ [a].

ΩΚΕΑΝΟΣ.

ΙΩ Η ΙΝΑΧΟΥ.

ΕΡΜΗΣ.

[a] Schlegel, quoted in the *Theatre of the Greeks* p. 214, observes that "Æschylus made great use of stage machinery in the Prometheus, where he not only makes Oceanus [b] come forward through the air on a griffin, but brings on the whole Chorus of Ocean Nymphs, which must have consisted of at least fifty persons, riding [c] in a winged chariot." Hermann however is decidedly of opinion that the number of the tragic chorus was never more than fifteen. He thus [d] concludes his preface to his two dissertations on the Chorus of the Eumenides: His omnibus diligenter perpensis fatendum erit, poetas non cantorum numerum personis fabulæ, sed has usitato chori numero accommodasse, ut, si minor esset personarum numerus, augeri debuerit, ut in Eumenidibus [Æschyli] et Supplicibus Euripidis, et, ut credere par est, in Æschyli Heliadibus; sin major esset, minui, ut in Æschyli Supplicibus, in quibus scite observavit Boeckhius sedulo caveri, ne commemoretur numerus Danaidum.

Boeckh's observation is equally applicable to the Prometheus; and we may accordingly conclude that Æschylus did not bring before his audience the whole sisterhood ἑκατομπόδων Νηρῄδων.

[b] See v. 286. [c] See v. 135. [d] Herm. Opusc. II. p. 128.

# ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩΤΗΣ.

## ΚΡΑΤΟΣ.

Χθονὸς μὲν εἰς τηλουρὸν ἥκομεν πέδον,
Σκύθην ἐς οἶμον, ἄβατον εἰς ἐρημίαν.

1. χθόνος—πέδον. So in Sept. 304 γαίας πέδον.

— εἰς. Porson, in the celebrated preface to his Hecuba, has laid down certain minor laws of criticism, chiefly relating to the orthography of the Attic writers, and especially of the tragedians, which, though generally in accordance with the older manuscripts, he seems to consider so certain in themselves, that they may fairly be admitted without the support of such authority in every instance. These laws have been confirmed and increased by Elmsley in the preface to his Œdipus Tyrannus; and one which he there[h] asserts is, that ἐς, the use of which Porson[i] had denied to the comic writers, ought in the tragedians also to be replaced by εἰς wherever the metre will permit. See also his notes on Med. 55, 88, and Heracl. 271.

— τηλουρὸν, *distant*. See v. 807, and Androm. 889 τηλουρὰ—ἀφ' ἡμῶν πεδία.

— ἥκομεν, *we have arrived*. Ἥκω, though in the form of a present tense, has always a past signification, and is to be rendered *I am come*; just as οἴχομαι means *I am gone*, and εἶμι *I am going*, that is, not in the act of going, but intending to go. See Matth. Gr. Gr. §. 504, and Dawes M. C. p. 78 ed. 1827.

2. Σκύθην ἐς οἶμον, *into the line* or *track of Scythia*: so the bees are said in Il. M. 168 to make their nests ὁδῷ ἔπι παιπαλοέσσῃ. On the use of the substantive form Σκύθην as an adjective see Brunck on Philoct. 223 and Matth. Gr. Gr. §. 429, 4. The use of the word at all here involves an anachronism, if we believe the statement made by Herodotus[k] that the Scythians derived their origin and name from Scythes, a son of Hercules; for Prometheus himself tells Io below in v. 774 that Hercules was to be the thirteenth in descent from her.

— ἄβατον is the reading of all the manuscripts and early editions. Porson thought the true word was ἄβροτον, which he found in Phavorinus on ἀβρότη νὺξ, in Eustathius p. 968, 45, in the Venetian Scholia on Il. Ξ. 78, and in Suidas MS. C.C.C. Ox-

h P. ix.

i Præf. Hec. p. LIII.

k IV. 10.

*Ἥφαιστε, σοὶ δὲ χρὴ μέλειν ἐπιστολὰς*
*ἅς σοι πατὴρ ἐφεῖτο, τόνδε πρὸς πέτραις*
*ὑψηλοκρήμνοις τὸν λεωργὸν ὀχμάσαι*
*ἀδαμαντίνων δεσμῶν ἐν ἀρρήκτοις πέδαις.*

ford on *ἐριβρεμέτας*. Blomfield adopted *ἄβροτον* in the text, illustrating it by *ἀπανθρώπῳ πάγῳ* in v. 20; and Elmsley seems to assent to the alteration in Edinb. Rev. XVII. 227 compared with XV. 154. Wellauer however asserts in his Addenda, vol. II. p. 420, that no passage occurs in which *ἄβροτος* has the same meaning as *ἀπάνθρωπος*, and refers to Buttmann Lexilog. I. 134.

3. *Ἥφαιστε, σοὶ δέ.* On the collocation of these words see Porson on Orest. 614 and Matth. Gr. Gr. §. 312, 3.

Few readers of this line would now be in danger of mistaking with Schütz the meaning of *μέλειν*. Instead of *curæ esse* he renders it *curare*, which would be a right translation of the middle *μέλεσθαι*. Elmsley on Heracl. 355 explains *οὐ μέλομαί σου* by *οὔ μοι μέλει σου, οὐ φροντίζω σου.*

— *ἐπιστολὰς, injunctions.* This is the only sense of the word in Æschylus, who always uses *ἐπιστέλλω* also in the same way. See Herod. IV. 10, 131, VI. 50, 97; Œd. Tyr. 106, Œd. Col. 1601; Hippol. 858, Heracl. 938, Troad. 1149, Helen. 1649, Bacch. 442, Phœn. 863, Iph. Taur. 1446. In Trach. 493, and perhaps in Aj. 781 and Soph. Andromed. fr. 130, and in Eur. Androm. 964, *ἐπιστολαὶ* signifies *tidings* or *messages*, whence *ἐπιστέλλω* in Eur. Elect. 333 and Iph. Taur. 770 means *to send a message*; and then because messages were sent in writing *ἐπιστολὴ* signifies *a letter*, as in Iph. Aul. 111 and frequently in Iph. Taur.

4. *Πατὴρ* occurs repeatedly in this play for Jupiter; see for instance vv. 17, 40, 947. So *pater* in Virg. Georg. I. 283, 328, 353, and many other places.

5. *λεωργὸν, audacious, villainous.* Hesychius explains the word by *κακοῦργος, πανοῦργος, ἀνδροφόνος*, Suidas by *πάντολμος*, the Etymologist by *ὁ τῶν ἀνθρώπων πλάστης.* Xenophon uses it in the sense of *daring* in Memorab. I. 3, 9; and so Horace has *audax* Iapeti genus.

— *ὀχμάσαι, to bind.* From *ὀχμὴ, a fastening, a holdfast*; and that from *ἔχω*. The word occurs again in v. 618.

6. The various forms in which the manuscripts exhibit this line all agree, except two, in giving *πέτραις* at the end, the transcriber's eye having been misled by that word at the end of v. 4: the true reading has been preserved by Schol. Ran. 827. *Adamantine*, agreeably to its derivation, is a favourite epithet with poets for any thing which cannot be subdued or broken through: Butler quotes from Milton *P. L.* I. 47 *there to dwell In adamantine chains.* On the introduction of *ἐν* with the dative case of the instrument, which occurs also in v. 168, see Matth. Gr. Gr. §. 396, *Obs.* 2.

τὸ σὸν γὰρ ἄνθος, παντέχνου πυρὸς σέλας,
θνητοῖσι κλέψας ὤπασεν· τοιᾶσδέ τοι
ἁμαρτίας σφὲ δεῖ θεοῖς δοῦναι δίκην,
ὡς ἂν διδαχθῇ τὴν Διὸς τυραννίδα
στέργειν, φιλανθρώπου δὲ παύεσθαι τρόπου.

ΗΦΑΙΣΤΟΣ.

Κράτος Βία τε, σφῷν μὲν ἐντολὴ Διὸς

7. ἄνθος, *ornament, pride, glory.* See Herc. Fur. 875, ὀτοτοτοῖ, στέναξον· ἀποκείρεται Σὸν ἄνθος, πόλις, ὁ Διὸς ἔκγονος.

— παντέχνου. This epithet is illustrated by vv. 110 and 254.

10. ὡς ἂν διδαχθῇ. It is not usual to find ἂν in this construction after ἵνα, ὄφρα, ὅπως, or ὡς: see Matth. Gr. Gr. §. 518 and §. 520, *Obs.* 2.

11. στέργειν, *to acquiesce in, to be content with, to submit to.* See Agam. 1569, Œd. Col. 7, Orest. 1023, Phœn. 1685 τἄμ' ἐγὼ στέρξω κακά. The word ἀγαπάω also is sometimes thus used: see Aristot. Eth. Nicom. IX. 10, ἀγαπητὸν δὲ καὶ ὀλίγους εὑρεῖν τοιούτους.

— φιλανθρώπου. See vv. 28 and 123.

— Παύεσθαι in the middle voice *to cease from:* παύειν is *to make another cease*, as in v. 248.

12. Σφῷν, the genitive or dative dual of σὺ, is always made a monosyllable by Attic writers, as is νῷν from ἐγώ. See Matth. Gr. Gr. §. 145, *Obs.* 5, Dawes M. C. p. 442 ed. 1827, and Ruhnken on the word πρῷ in Tim. Lex. Plat.

From the words ΚΡΑΤΟΣ ΚΑΙ ΒΙΑ among the names of the τοῦ δράματος πρόσωπα some editors have concluded that there was but one person on the stage with Vulcan and Prometheus in this scene, δυοῖν ὀνομάτοιν μορφὴ μία; but without our quoting Hesiod and Callimachus to shew that these are the names of two well-known ministers of Jupiter, the word σφῷν is surely of itself sufficient to prove their *duality*. True it is that Κράτος alone speaks, but even Prometheus says not a word until his tormentors leave him; and there are several instances, especially in the Septem Contra Thebas, of the introduction of mute persons, who help to forward the action of the play, but who take no part in the dialogue. Welcker indeed has hazarded a conjecture, which Hermann[1] thinks is extremely probable, that instead of requiring a living actor to remain pinned to the rock in so uneasy a position during the whole representation of the play, Æschylus had recourse to an image of Prometheus, which Vulcan fettered hand and foot and fastened down by a wedge through its breast: see the notes on vv. 65 and 76. If this conjecture is admitted and the remarks below on v. 88 are just, we cannot but

[1] See Herm. Dissert. II. de Chor. Eumen. p. 9, Opusc. II. p. 146, note.

ἔχει τέλος δὴ κοὐδὲν ἐμποδὼν ἔτι·
ἐγὼ δ᾽ ἄτολμός εἰμι συγγενῆ θεὸν

admire the ingenuity with which the poet has avoided the constraints in which the necessity of employing only two actors (two ὑποκριταὶ) would seem to have placed him.

13. Δὴ is here equivalent to *jam, already, now;* a sense in which ἤδη is more commonly used, but which Hoogeveen [m] considers to be the primary meaning of δή. The word is perhaps to be thus rendered in vv. 54, 57, 75.

— κοὐδὲν ἐμποδὼν ἔτι. Stanley's translation is, *neque quicquam adhuc impedimento fuit;* and he finds fault with the rendering of Garbitius, *nec est quid amplius ante pedes et reliquum quod sit expediendum,* which Blomfield on the contrary prefers. The general meaning is of course the same, whether Vulcan says, *there is no longer any obstacle in your way, any thing further to detain you,* or whether he tells them that *there is nothing more before them to do.* But the latter way is perhaps the best, making ἐμποδὼν equivalent to ἐν ποσὶν in Thuc. III, 97 (compared with Herod. IV, 118 τοὺς αἰεὶ ἐμποδὼν γινομένους), or to πρὸς ποσὶν in Œd. Tyr. 130. In this sense the word is found in Phœn. 706, ἃ δ᾽ ἐμποδὼν μάλιστα, ταῦθ᾽ ἥκω φράσων, in Aristot. Eth. Nicom. IV, 7, τὰ μὴ λίαν ἐμποδὼν καὶ φανερά, and again in V, 5. Stephanus in his Thesaurus states the primary signification of ἐμποδὼν to be the very reverse of ἐκποδών: the one is *e pedibus, out of a man's way,* as in Vesp. 1325 ἀλλ᾽ ἐκποδὼν ἄπειμι πρὶν πληγὰς λαβεῖν: the other is *ante pedes, in via, in a man's way,* as "Rebellion lay in his way, and he found it:" and then, since what is in a man's way is very often an obstacle to him, he thence derives its secondary and more common meaning. So the word *prevent* occurs in our Liturgy with a perfectly different sense from that which is now in use: a person may *go before* another to guide or to stop him, to clear his path or to obstruct it; but we now confine the word to the latter meaning.

14. ἄτολμος. Monk on Alcest. 287 shews that τολμᾷν and τλῆναι signify *to have the heart* to resist any of the more common and powerful feelings of our nature: compassion of course is here to be overcome.

— συγγενῆ θεόν. Without examining minutely the genealogy of Vulcan and Prometheus, we may consider the word συγγενῆ as amply warranted by their both being gods. See v. 92, and Œd. Col. 55, where the Scholiast states from Apollodorus that Prometheus had an image and an altar in the τέμενος of Minerva in the Academy. Pausanias agrees in this statement, and adds that from this altar commenced the race of the λαμπαδηφορία: and we learn from Schol. Ran. 1085 that the Προμήθεια was one of the three festivals at which that ceremony was observed. Consult by all

[m] See Doctr. Partic. Græc. p. 143 ed. Lips. 1806.

*δῆσαι βίᾳ φάραγγι πρὸς δυσχειμέρῳ.*
*πάντως δ' ἀνάγκη τῶνδέ μοι τόλμαν σχεθεῖν·*
*ἐξωριάζειν γὰρ πατρὸς λόγους βαρύ.*
*τῆς ὀρθοβούλου Θέμιδος αἰπυμῆτα παῖ,*
*ἄκοντά σ' ἄκων δυσλύτοις χαλκεύμασι*
*προσπασσαλεύσω τῷδ' ἀπανθρώπῳ πάγῳ,*

means a note of Hemsterhuis on Lucian tom. I. p. 197.

16. σχεθεῖν. All the MSS. and early editions have σχέθειν. Elmsley[n] shewed that the accent ought to be changed, since there was no such verb as σχέθω, and ἔσχεθον was an aorist and only another form for ἔσχον. Blomfield however does not assent to his reasoning, but thinks that σχέθων, which for the sake of the metre he has altered to κατασχέθων, in Choeph. 832 must necessarily be the present tense. Professor Scholefield too retains the old accentuation. Hermann on Soph. Elect. 744 is disposed to agree with Elmsley, and confirms his opinion by a reference to the Homeric σχεθέειν.

17. For ἐξωριάζειν, which, though contained in all the MSS. here, is found no where else, and which Porson therefore branded with an obelus, Blomfield substituted εὐωριάζειν as the reading which Porson preferred. The meaning is the same, *to neglect, to be careless of;* for the Greeks gave the ironical epithet εὔωροι, from εὖ and ὥρα, *attention,* to those who were heedless of every thing.

18. ὀρθοβούλου. See Pind. Ol. II. 137, Pyth. VIII. 106, and IV. 466.

— Θέμιδος—παῖ. So in v. 209: but according to Hes. Theog. 507—511 Atlas, Menætius, Prometheus, and Epimetheus, were sons of Iapetus by the ocean nymph Clymene.

— αἰπυμῆτα. In Pers. 142 we find βαθύβουλος in the same sense; for that which is *lofty* from below is *deep* from above.

19. ἄκοντά σ' ἄκων. No one is likely to read the Prometheus, who has not already met with many similar instances of repetition, which are to be found plentifully in all the tragedians. See in this play vv. 192, 671.

— Χάλκευμα, from χαλκεύω, is any thing of brass forged or wrought on an anvil, here *a fetter,* in Choeph. 576 *a sword.*

20. προσπασσαλεύσω. From πάσσαλος, *a peg* or *nail.* The word is used of Prometheus in Menand. fr. inc. VI. εἶτ' οὐ δικαίως προσπεπατταλευμένον Γράφουσι τὸν Προμηθέα πρὸς ταῖς πέτραις.

— ἀπανθρώπῳ, *far from* or *without men, uninhabited.* In Lucian's *Caucasus*[o] Prometheus justifies

[n] First in his remarks upon Blomfield's edition of this play in vol. XVII. of the Edinburgh Review, and afterwards in his notes upon Heracl. 272 and Med. 995: see especially the former of these notes, and refer to Porson on Hec. 1174 and Matth. Gr. Gr. §. 511, 3.

[o] I. 194 ed. Hemsterhuis.

*ἵν' οὔτε φωνὴν οὔτε του μορφὴν βροτῶν*
*ὄψει, σταθευτὸς δ' ἡλίου φοίβῃ φλογὶ*
*χροιᾶς ἀμείψεις ἄνθος· ἀσμένῳ δέ σοι*

himself for making men by shewing the greater good which would now accrue to the gods, ἢ εἰ ἐρήμην καὶ ἀπάνθρωπον συνέβαινε τὴν γῆν μένειν. So in Horace, *inhospitalem Caucasum.* Hesychius quotes the word from Sophocles with the explanation σκληρὸς, ἀνόητος, ἄφρων, ἀνελεήμων: and Garbitius would in this place render it by *savage.*

21. With regard to the collocation of του in this line see Porson on Hec. 374 and Matth. Gr. Gr. §. 428, 4. The use of these contracted forms, which never occur in Homer, is very rare in Æschylus. They can scarcely be found in more than five other places, for τινὶ in Sept. 1040 and in Agam. 1131, and for τίνος in vv. 614 and 761 of this play and in Eum. 593; this last line is curious, as presenting both the contracted and the full form, πρὸς τοῦ δ' ἐπείσθης καὶ τίνος βουλεύμασιν; See Valck. on Phœn. 1608.

22. ὄψει. This form of expression, technically called *zeugma,* where a word is connected with two others, though it can only be properly applied to one of them, is common in all authors and in all languages. See Brunck on Soph. Œd. Tyr. 271, Elect. 435, and Aj. 1035; Elmsley on Med. 672; Pind. Pyth. IV. 185, Luc. I. 64, Virg. Æn. VII. 187, Hor. Od. III. 6, 6, Cic. de Fin. II. 27, and Matth. Gr. Gr. §. 634, 3, p. 1141.

—σταθευτὸς, *scorched.* Hesychius explains it by πεφλογισμένος ἠρέμα. Thomas Magister says σταθεῦσαι means ἱστάμενον φλέγεσθαι, and derives it from στατὸς and εὕω or εὔω. The verb occurs three times in Aristophanes, and always with either a culinary or a ludicrous sense, in Acharn. 1040, Lys. 376, and Concion. 127. The Scholiast[p] on the Lysistrata says, κυρίως δὲ σταθεύειν τὸ μὴ λίαν κατοπτᾷν, ἀλλὰ τῷ πυρὶ ἡσύχως χλιαίνειν τὸ κρέας. καὶ ἐν Ἀχαρνεῦσι "τὰς σηπίας σταθεύσω" (the word in the text there is στάθευε). τὸ γὰρ μικρὸν ὁτιοῦν καίειν σταθεύειν λέγεται.

—φοίβῃ, *pure, bright.* Hesychius explains it by καθαρὸς, λαμπρὸς, ἁγνὸς, ἀμίαντος, and hence of course it is a most fitting title of Apollo. The word does not perhaps occur as an adjective in any other passage of the classical authors.

23. χροιᾶς ἀμείψεις ἄνθος, *thou shalt change thy colour's bloom.* See Sol. XIV. 5, τῇ τριτάτῃ δὲ γένειον ἀεξομένων ἐπὶ γυίων Λαχνοῦται, χροιῆς ἄνθος ἀμειβομένης: Joseph. Ant. Jud. VII. 8, 1, τό τε σῶμα κατισχναίνετο καὶ τὴν χρόαν μετέβαλλε: Alcest. 173, οὐδὲ τοὐπιὸν Κακὸν μεθίστη χρωτὸς εὐειδῆ φύσιν. Χροιὰ is first *the surface* of any thing; Hesychius explains it by ἐπιφάνεια, and Theophrastus speaks of ἡ τῶν λίθων χροιά. Then it means *the skin* (never *the body*), and so gains its more usual signification

[p] Or rather Scholiasts; for here, as in so many other places, it is easy to see that the notes of two different commentators have been thrown together.

ἡ ποικιλείμων νὺξ ἀποκρύψει φάος·
πάχνην θ' ἑῴαν ἥλιος σκεδᾷ πάλιν·
ἀεὶ δὲ τοῦ παρόντος ἀχθηδὼν κακοῦ

of *complexion:* see v. 493. It is one of those words, which are said to be oxytone with οι in the penultima, but paroxytone without the ι; as, ῥοιά ῥόα, ποιά πόα: but the rule is not invariable.

— ἀσμένῳ δέ σοι. The same phrase occurs in Trach. 18, Phœn. 1045, where see the notes of Musgrave and Porson, and in Pax 582. In all these places it is used with verbs signifying *to come:* see Matth. Gr. Gr. §. 388, *d.* It is very common in Herodotus.

The terrible threat which this passage contains brings to mind that most thrilling of all the curses denounced against the disobedience of the Israelites; *In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning*[q]*!* Not that the *poetry* of the two passages will bear comparison. The additional images which Æschylus has introduced, greatly impair the thought which the sacred writer has expressed in the severest simplicity. And lord Byron in Manfred I. 1 is inferior to either: *And to thee shall night deny All the quiet of her sky; And the day shall have a sun, Which shall make thee wish it done.*

24. ἡ ποικιλείμων νὺξ, *night in spangled robe.* See Hel. 1096 ἀστέρων ποικίλματα, Orph. Argon. 1026 ἀστροχίτων νύξ, Trach. 94 αἰόλα νὺξ, *bespangled night,* Eur. Pirith. fr. II. 4 νὺξ αἰολόχρως, and Apul. Met. XI. 1, where the idea is expanded in the fanciful description of the robe of rerum Natura parens. See too Milton *P. L.* IV. 609, *the moon——unveil'd her light, And o'er the dark her silver mantle threw.* The Scholiast and Stanley after him derive the word from λειμὼν, but the compound would then be ποικιλολείμων: it comes of course from εἶμα.

25. πάχνην, *pruinam, hoar-frost.* Timæus explains it by δρόσος πεπηγυῖα, and Plato himself in Tim. p. 59, e, says, τὸ δ' ἐπὶ γῆς ξυμπαγὲν, ἐκ δρόσου γενόμενον, πάχνη λέγεται. *Pruina* is πάχνη πρωϊνή.

— σκεδᾷ. For this Attic future see Dawes M. C. p. 117 ed. 1827 and Matth. Gr. Gr. §. 181, *Obs.* 2. It occurs again in v. 925.

26. ἀεί. Not αἰεὶ in Attic writers: see Porson Præf. Hec. p. IV. and Bast's note in p. 346 of Schæfer's edition of Gregorius Corinthius.

— ἀχθηδὼν, *a weight of woe.* Dionysius of Halicarnassus in enumerating the peculiarities of Thucydides mentions ἀχθηδὼν among the poetical words which he has used; see vol. VI. p. 794 ed. Reiske: and yet the critic has himself admitted it in his Ant. Rom. IX. 14 p. 1778, ἀχθηδόνα σὺν αἰσχύνῃ Ῥωμαίοις ἀήθη παρέσχεν. The word occurs in Thuc. II. 37 and IV. 40 in the sense of *annoyance.*

[q] Deut. xxviii. 67.

τρύσει σ᾽· ὁ λωφήσων γὰρ οὐ πέφυκέ πω.
τοιαῦτ᾽ ἐπηύρου τοῦ φιλανθρώπου τρόπου.

27. τρύσει. Τρύω uncompounded is not of common occurrence; it is used by Herodotus in I. 22, II. 129, and VI. 12, and by Polybius in I. 71 : see Ruhnken on Tim. Lex. Plat. p. 47. Its first syllable is long, agreeably to the general rule, which however is by no means free from exceptions, that those verbs in υω which have a kindred form in μι make their penultima short in Attic Greek, while those which have not make it long.

— ὁ λωφήσων γὰρ οὐ πέφυκέ πω. According to the rule which distinguishes the subject of a proposition by the presence of the article, the strict translation of these words would be, *for he who shall release thee is not yet born;* but it is clear that Vulcan knows nothing of the prophecy which is announced by Prometheus in v. 772, and does not expect that he will ever be set free. The real meaning therefore is, *for no one yet born shall release thee;* and it is implied not only that no one yet born, but even that no one to be born at any future time, according to the common laws of nature, could release him. See Antig. 265 οὐδ᾽ ὁ κωλύσων παρῆν, Herod. IX. 22 ὡς σφεας οὐδεὶς ἦν ὁ τάσσων, and Matth. Gr. Gr. §. 268. So ὁ τυχὼν and ὁ ἐπιὼν are used for any chance person; so too the definite article is employed in Scott's well known line, *Breathes there* the man *with soul so dead.*

— λωφήσων. Below in vv. 376 and 654 we find λωφήσῃ, in Aj. 61 ἐλώφησεν, in Thuc. VI. 12 λελωφήκαμεν, and in VII. 77 λωφήσειαν, in Il. Φ. 292 λωφήσει, and in Od. I. 460 καταλωφήσειε: in all these places the word is used in the intransitive sense of *ceasing* or *resting*, but in the passage before us it must signify transitively *to relieve* or *release.* Blomfield asserts in his glossary that λωφέω is transitive and λωφάω intransitive, but the modern lexicons acknowledge no such distinction, and the explanations of Hesychius are as follow: λωφᾷ· λήγει, παύεται. λωφεῖν· ἠρεμεῖν, πεπαῦσθαι. λωφῆσαι· ἀπὸ τοῦ τραχήλου τὸ ἄχθος ἀποθέσθαι, παῦσαι, λῆξαι, ἀναπαῦσαι, ἡσυχάσαι. λωφοῦσι· παύουσιν. Photius says, κυρίως δὲ εἴρηται λωφῆσαι τὸ τὸ βάρος ἀπὸ τοῦ τραχήλου ἀποθέσθαι· λόφος γὰρ ὁ τράχηλος.

28. ἐπηύρου. The codex Mediceus, the oldest MS. of Æschylus, has ἐπηύρω, but all the rest with Eustathius on Il. H. p. 675, 49 read ἀπηύρω, which all former editions have retained. Elmsley first suggested ἐπηύρου[r], and sup-

[r] On the other hand, in Hes. Op. 238 Professor Gaisford has not hesitated to restore πολλάκι καὶ ξύμπασα πόλις κακοῦ ἀνδρὸς ἀπηύρα, on the authority of two MSS. of Æschines pp. 49, 26 and 73, 3, of the Scholiast on Pind. Pyth. III. 64, and of Eustathius on Il. A. p. 127, 1, instead of the ἐπαυρεῖ of the other MSS. and the old editions. Grævius had before assented to the change, although he acknowledged that he knew no other passage in which ἀπαυρεῖν was used in this sense, not remembering Androm. 1006 αὐτὰ δ᾽ ἐναλλάξασα φόνον θανάτῳ πρὸς τέκνων ἀπηύρα.

θεὸς θεῶν γὰρ οὐχ ὑποπτήσσων χόλον
βροτοῖσι τιμὰς ὤπασας πέρα δίκης.
ἀνθ' ὧν ἀτερπῆ τήνδε φρουρήσεις πέτραν,

ported it by Hel. 469, τίν' αἰτίαν σχὼν, ἧς ἐπηυρόμην ἐγώ; Iph. Taur. 529, πρὶν γὰρ θανεῖν σε, τοῦδ' ἐπαυρέσθαι θέλω, an unknown poet in Athenæus, μικροῦ δὲ βιότου ζῶντ' ἐπαυρέσθαι χρεών, and Andoc. p. 20, 2, εἴ τι ὑμᾶς χρὴ ἀγαθὸν ἐμοῦ ἐπαυρέσθαι. The meaning is, *such fruits hast thou reaped,* in which sense the word is used by Homer and Pindar in relation to both good and evil results: in Pind. Nem. 89 it occurs with an accusative and a genitive case, as in this passage; see also Herod. VII. 180. Elmsley adds, that ἐπαυρίσκομαι is the present tense, and therefore ἐπαυρέσθαι ought always to be accented on the penultima as the second aorist: neither ἐπαυρίσκομαι nor the active ἐπαυρεῖν are found in Attic writers.

29. ὑποπτήσσων. See v. 960. Πτήσσω is properly said of *birds dropping their wings from fright,* and thence signifies *to shrink* or *crouch in terror, to quail before:* Aristophanes in Vesp. 1490 has πτήσσει Φρύνιχος ὥς τις ἀλέκτωρ, and an unknown poet in Plutarch's Life of Alcibiades, ἔπτηξ' ἀλέκτωρ δοῦλον ὡς κλίνας πτέρον. In the same manner ὀρρωδέω is to shew fear as a dog does by hanging his tail.

30. τιμὰς, *privileges.* See vv. 7 and 946.

—Πέρα has its last syllable always long: it is in fact the dative of the obsolete noun πέρα, *terra e regione sita, land opposite* or *on the other side,* of which we find the genitive case in Æsch. Suppl. 262, the old dative again in v. 507 of this play, and the accusative in Agam. 190 and 1200. Herodotus uses πέρην in VI. 44, 97, and VIII. 36: in VIII. 44 he has τὴν περαίαν τῆς Βοιωτίης χώρης, and so the country to the eastward of the river Jordan, that is, on the side opposite to Judea, ἡ περαία γῆ, was called Peræa.

31. ἀτερπῆ, *cheerless, inamabilem,* as in Virg. Georg. IV. 479 deformis arundo Cocyti tardaque palus inamabilis unda. Compare Choeph. 277, and see Aul. Gell. II. 6. It cannot however be necessary to multiply instances of the figure called λιτότης, but there is one case of some interest which Blomfield has mentioned. Herodotus [s], speaking of the storm that wrecked the detachment of two hundred ships which the Persians had sent round Eubœa to sail up the Euripus in the rear of the Grecian fleet at Artemisium, says, τὸ τέλος σφι ἐγένετο ἄχαρι. And this expression is criticised by Longinus [t], who findsfault with the word ἄχαρι as being τηλικούτου πάθους ἀνοίκειον: but Larcher has defended the historian very successfully, quoting among other passages Appian. de Reb. Pun. VIII. 129, οἱ δ' ἡμίφλεκτοι φωνὰς ἀηδεῖς ἀφιέντες.

—φρουρήσεις, *excubias ages, thou*

[s] VIII. 13.

[t] §. 43, 1.

ὀρθοστάδην, ἄϋπνος, οὐ κάμπτων γόνυ·
πολλοὺς δ' ὀδυρμοὺς καὶ γόους ἀνωφελεῖς
φθέγξει· Διὸς γὰρ δυσπαραίτητοι φρένες·
ἅπας δὲ τραχὺς ὅστις ἂν νέον κρατῇ.
ΚΡ. εἶεν, τί μέλλεις καὶ κατοικτίζει μάτην;
τί τὸν θεοῖς ἔχθιστον οὐ στυγεῖς θεὸν,
ὅστις τὸ σὸν θνητοῖσι προὔδωκεν γέρας;
ΗΦ. τὸ ξυγγενές τοι δεινὸν ἥ θ' ὁμιλία.

*shalt keep sentinel.* Compare v. 143.

32. οὐ κάμπτων γόνυ. Hesychius and the Scholiast on Il. H. 118 explain γόνυ κάμψαι by ἀναπαύεσθαι, *to rest oneself:* see v. 396, and Œd. Col. 19, κῶλα κάμψον τοῦδ' ἐπ' ἀξέστου πέτρου· Μακρὰν γὰρ ὡς γέροντι προὐστάλης ὁδόν.

34. Wellauer, who holds *Atticism* and *Atticists* in abhorrence, and professes an implicit obedience to the despotism of MSS., prints φθέγξῃ, κατοικίζῃ, instead of the old Attic forms φθέγξει, κατοικίζει, and retains that same termination wherever he can find an authority for it. See Valckenaer on Phœn. 576, and Porson Præf. Hec. p. IV.

—δυσπαραίτητοι, *inexorable,* such as it is difficult παραιτεῖσθαι, like the Persian in Herod. V. 33. So in v. 185 Jupiter is said to have κέαρ ἀπαράμυθον, and in v. 333 to be οὐκ εὐπιθής.

35. τραχὺς, *rugged, harsh;* the same epithet is applied to Jupiter in vv. 186 and 324: τραχύτης ὀργῆς occurs in v. 80.

— Νέον is also used adverbially in Eur. Elect. 1070, and perhaps in Œd. Tyr. 155, but νεωστὶ is much more frequently found in Attic writers. Repeated allusion is made in this play to the regni novitas, the recent commencement of the reign of Jupiter; and Prometheus himself tells the story in vv. 119—221. The sentiment conveyed in the line is found also in Odyss. Ξ. 60.

36. εἶεν, *well, well!* an exclamation of impatience.

37. τὸν θεοῖς ἔχθιστον. Compare v. 120.

38. τὸ σόν. Compare v. 7 and Aristot. Rhet. II. 2, 1 and 6.

39. τὸ ξυγγενές. Compare v. 14. The phrase is again used for ἡ ξυγγένεια in v. 289, and indeed is by no means uncommon. Wellauer reads συγγενὲς with the MSS., which few other modern editors regard in such minor points of criticism. Hemsterhuis on Lucian t. I. p. 94 and Valckenaer on Phœn. 539 have established the usage of ξὺν in the older Attic dialect; and Porson on Hec. 115 and on Med. 11 and Blomfield on this place declare their practice of reading it in the dialogue wherever the metre will admit. Elmsley's plan[u] was to read σὺν after all short vowels, unless the metre required the other form, but ξὺν after long vowels, diph-

[u] See his preface to Œd. Tyr. p. ix.

ΚΡ. *ξύμφημ᾽, ἀνηκουστεῖν δὲ τῶν πατρὸς λόγων*
*οἷόν τε πῶς; οὐ τοῦτο δειμαίνεις πλέον;*
ΗΦ. *ἀεί γε δὴ νηλὴς σὺ καὶ θράσους πλέως.*

thongs, and consonants, and at the beginning of a verse. Hermann however in reviewing[x] Elmsley's Medea deprecates all such arbitrary alterations in opposition to MSS., thinking that the tragedians had no inviolable law for such matters, but wrote on each occasion as custom or their ear directed, and being unwilling to obtrude upon them such an unbending consistency.

— *δεινὸν*, *of great force.* This hemistich occurs also in Androm. 985[y]: see too Sept. 1031 and Phœn. 355.

— *ὁμιλία*, *familiar intercourse, intimacy:* from *ὁμοῦ* and *ἴλη*, *a troop.*

40. *ἀνηκουστεῖν*, *not to listen to, to disobey*, the reverse of *ἀκούειν ὀξὺ* in Æsch. Suppl. 910. The word is used by Herodotus and by Homer, who also has *νηκουστέω* in Il. Υ. 14. On the position of the interrogative particle in this sentence see Matth. Gr. Gr. §. 611, 4.

41. *Δειμαίνεις* has reference to *δεινὸν* in v. 39.

42. *ἀεί γε δή.* All the MSS. but two have *αἰεί τι*, or *αἰεί τοι*: one of those two and all[z] the old editions read *αἰεί τε*, the other gives *αἰεί γε*, which Brunck and most of the subsequent editors adopted, only assuming the Attic form *ἀεί*. Elmsley, struck with the consent of all the copies in reading *αἰεὶ* at the beginning of a verse, where of course the quantity of the first syllable is of no consequence, suggested *αἶ αἶ, τί δὴ νηλὴς σὺ καὶ θράσους πλέως*; Professor Scholefield reads *αἰεί τι δή.* Wellauer follows the old editions in *αἰεί τε*, and stoutly defends that position of the particle: but it is observable, both of his quotations and of those which Elmsley has collected on Heracl. 622, that in far the greater number of the instances the phrase resembles either *πρό τ᾽ ἀδελφῶν καὶ γᾶς*[a], or *ἐθέλωμέν τε μεῖναι καὶ μὴ καταπροδοῦναι*[b], the *τε* by a most trifling inaccuracy[c] being subjoined to a word that precedes and governs both those words which the particle helps to couple, and after the first of which it would usually be placed. Indeed the only passage which will at all favour his reading is in Sept. 1073, *ὥσπερ τε πόλις Καὶ τὸ δίκαιον ξυνεπαινεῖ*, *both as the state and* [as] *justice unite in approving;* where *ὥσπερ* governs, not *πόλις* and *τὸ δίκαιον*, but *ξυνεπαινεῖ*, or the whole clause: yet this passage is more similar to the other instances than to the line before us, and at all events there is no other word introduced between the particle and that to which it more immediately belongs.

[x] In the Classical Journal, No. XXXVIII. p. 267, on v. 2: his remarks are appended to the last Oxford reprint of the Medea in 1828.
[y] Where by the way Dindorf reads *συγγενής*.
[z] For *αἰεί τυι* in Robortellus is probably an error for *αἰεί τι*.
[a] Heracl. 622. [b] Thuc. IV. 10. [c] Which is very common in English.

ΚΡ. ἄκος γὰρ οὐδὲν τόνδε θρηνεῖσθαι· σὺ δὲ
τὰ μηδὲν ὠφελοῦντα μὴ πόνει μάτην.
ΗΦ. ὦ πολλὰ μισηθεῖσα χειρωναξία.
ΚΡ. τί νιν στυγεῖς; πόνων γὰρ ὡς ἁπλῷ λόγῳ
τῶν νῦν παρόντων οὐδὲν αἰτία τέχνη.
ΗΦ. ἔμπας τὶς αὐτὴν ἄλλος ὤφελεν λαχεῖν.
ΚΡ. ἅπαντ' ἐπράχθη πλὴν θεοῖσι κοιρανεῖν.
ἐλεύθερος γὰρ οὔτις ἐστὶ πλὴν Διός.

42. νηλὴς, *pitiless*, the same with νηλεής[d], and in this sense it occurs in Cycl. 368. In Œd. Tyr. 180 however νηλέα γένεθλα, and in Antig. 1197 νηλεὲς σῶμα, it means *unpitied;* and so perhaps νηλεῶς is used in v. 240 of this play, although it may be rendered *pitilessly, mercilessly, cruelly*.

43. Compare Ovid. Fast. VI. 444, non est auxilium flere, Metellus ait.

45. χειρωναξία, *handicraft*. The word occurs in Choeph. 761 and in Herod. II. 167: χειρῶναξ is not uncommon. See Pers. 378 πᾶς ἀνὴρ κώπης ἄναξ, Cycl. 86 κώπης ἄνακτας, Androm. 447 ψευδῶν ἄνακτες, and a nearly similar expression in Ran. 710 ὁπόσοι κρατοῦσι (*all who trade in*) κυκησιτέφρου Ψευδονίτρου κονίας Καὶ Κιμωλίας γῆς.

46. ὡς ἁπλῷ λόγῳ, *in plain words:* see v. 610. This idiom of ὡς with a dative case only is not expressly noticed by either Viger, Hermann, or Matthiæ, and perhaps will stop but few readers: it may readily be explained by supplying εἰπεῖν (or χρῆσθαι) πάρεστι, the infinitive from Herod. II. 37 ὡς εἰπεῖν λόγῳ, the other verb from Choeph. 976 ὡς ἐπεικάσαι πάθη πάρεστιν.

48. ἔμπας· ὅμως, πάντως, ὁμοίως Hesych. Ἴωνες ἔμπης φασὶν, Ἀττικοὶ δὲ ἔμπας καὶ ἔμπα Schol. Aj. 122. Etymologists have derived the word from ἐν πᾶσιν, and we may perhaps thus deduce its common signification, *under all circumstances, at all events, nevertheless, yet*.

49. Compare Eum. 125 τί σοι πέπρακται πρᾶγμα πλὴν τεύχειν κακά; Ἐπράχθη, the reading of all the MSS., was branded by Porson, and rejected by Blomfield in his second edition for Stanley's conjecture ἐπαχθῆ. From the words of the Scholiast, Abresch was led to suggest ἐπρώθη, which, if the word did but exist, might be supported by v. 519 τί γὰρ πέπρωται Ζηνὶ πλὴν ἀεὶ κρατεῖν; and by the confusion between πέπρωται and πέπρακται in Med. 1060. Elmsley affirms too that ἐπαχθὴς, which Hesychius explains by ἐπίπονος, does not occur in the tragedians, who use ἀχθεινὸς in that sense. There is scarcely sufficient reason for giving up the old reading, which Scholefield explains by *Omnia Diis fieri solent*, i. e. *pos-*

d See note on v. 240.

ΗΦ. *ἔγνωκα τοῖσδε κοὐδὲν ἀντειπεῖν ἔχω.*
ΚΡ. *οὔκουν ἐπείξει δεσμὰ τῷδε περιβαλεῖν,*
*ὡς μή σ' ἐλινύοντα προσδερχθῇ πατήρ;*
ΗΦ. *καὶ δὴ πρόχειρα ψάλια δέρκεσθαι πάρα.*
ΚΡ. *λαβών νιν ἀμφὶ χερσὶν ἐγκρατεῖ σθένει*
*ῥαιστῆρι θεῖνε, πασσάλευε πρὸς πέτραις.*

*sunt:* and we may perhaps render the line thus, *All things have been achieved by the gods except sovereignty.*

51. ἔγνωκα τοῖσδε κοὐδὲν ἀντειπεῖν ἔχω. Porson branded this reading, which is found in all the MSS. and early editions. Bothe, with the approbation of Hermann, points ἔγνωκα τοῖσδε, κοὐδὲν α. ε. Blomfield and Scholefield read by transposition[e] καὶ τοῖσδ' οὐδέν. Elmsley suggests τοῖσδέ τ' οὐδὲν, but prefers ἔγνωκα· τοισίδ' οὐδέν. Reisig[f] proposes τοῖσδ' ἔτ' οὐδὲν, and Wellauer κοὐδὲν τοῖσδ' ἔτ' α, ε.

52. οὔκουν. Elmsley on Heracl. 256 observed, that the distinction of the grammarians between οὔκουν *not therefore* and οὐκοῦν *therefore* may hold good in Plutarch or Lucian, but that in the genuine Attic writers each syllable always preserved its own meaning. Accordingly he always wrote separately, οὐκ οὖν, with or without an interrogation as the sense required. Few editors however have adopted this plan.

— δεσμά. From δεσμός: see Porson on Med. 494.

53. προσδερχθῇ. For the use of the first aorist passive with a middle or active sense see Matth. Gr. Gr. §. 493 and *Remarks* vol. I. p. li. In the same way ἐδέρχθης occurs in v. 545, and δέρχθητε in vv. 93 and 140.

54. For the force of δὴ here and in v. 57 see note on v. 13. Hippol. 1447, ὄλωλα, καὶ δὴ νερτέρων ὁρῶ πύλας.

— πρόχειρα, *ready at hand.* Sophocles has used and explained the word in Philoct. 748 πρόχειρον εἴ τί σοι, τέκνον, πάρα ξίφος χεροῖν.

— ψάλια· κρίκοι, δακτύλιοι Hesych. Κίρκωσον occurs in v. 74. Ψάλιον, according to Pierson on Mœris, p. 420, means *annulus ferreus frænorum:* Trygæus in the Pax[g] says to his cockchafer, ἀλλ' ἄγε, Πήγασε, χώρει χαίρων, Χρυσοχάλινον πάταγον ψαλίων Διακινήσας φαιδροῖς ὠσίν.

55. λαβών νιν, not *him* with Schol. B, but *them*, the ψάλια.

56. ῥαιστῆρι. The same implement is put into the hands of Vulcan by Homer in Il. Σ. 476, γέντο δὲ χειρὶ Ῥαιστῆρα κρατερήν: where the Scholiast explains ῥαιστῆρα to be σφῦραν σιδηρᾶν, παρὰ τὸ ῥαΐζειν, *an iron mallet.* Ῥαισθῇ

e According to Porson's well known principle, Tutissima corrigendi ratio est vocularum si opus sit transpositio: Præf. Hec. p. XI.

f Reisig compares Iph. Taur. 933, ΟΡ. ὤφθημεν οὐ νῦν πρῶτον ὄντες ἄθλιοι. ΙΦ. ἔγνωκα, μητρός σ' οὕνεκ' ἠλάστρουν θεαί.

g V. 154.

ΗΦ. περαίνεται δὴ κοὐ ματᾷ τοὔργον τόδε.
ΚΡ. ἄρασσε μᾶλλον, σφίγγε, μηδαμῇ χάλα.
δεινὸς γὰρ εὑρεῖν κἀξ ἀμηχάνων πόρους.
ΗΦ. ἄραρεν ἥδε γ' ὠλένη δυσεκλύτως.
ΚΡ. καὶ τήνδε νῦν πόρπασον ἀσφαλῶς, ἵνα
μάθῃ σοφιστὴς ὢν Διὸς νωθέστερος.

from ῥαίω, which is the same with ῥαίζω or ῥαΐζω, occurs in v. 189. The two datives should be noticed, one of the manner, the other of the instrument: see Matth. Gr. Gr. §§. 396 and 400.

57. οὐ ματᾷ, *does not loiter*. The word occurs in Sept. 37 and in Eum. 142, but in neither of the other tragedians, nor in Aristophanes. It is found in Il. Ε. 233, Π. 474, and Ψ. 510, which last passage clearly explains its meaning; οὐδὲ μάτησεν Ἴφθιμος Σθένελος, ἀλλ' ἐσσυμένως λάβ' ἄεθλον. Consult Damm's Lexicon.

58. σφίγγε, *stringe, tighten*. Lennep derives it from φίγγω, the supposed original of the Latin *fingo*. From σφίγγω H. Stephens on the authority of an old lexicon derives the name of the Σφὶγξ, διὰ τὸ ἐσφιγμένα καὶ δυσνόητα λέγειν τὰ ῥήματα: and this name was φὶξ in the Bœotian dialect, as we learn from the Scholiast on Hes. Theog. 326, ἡ δ' ἄρα φῖκ' ὀλοὴν τέκε Καδμείοισιν ὄλεθρον.

— μηδαμῇ, *in no part* or *direction; μηδαμὰ* in v. 526 is *by no means;* two other forms, μηδαμοῦ and μηδαμῶς, are very common: the adjective occurs several times in Herodotus.

— χάλα, *slacken*. It is properly a nautical word, applied to a rope, and is either transitive or intransitive: it occurs in various constructions in vv. 256, 991, Choeph. 879, and Eum. 219.

59. δεινὸς, *clever*. So Æsch. fr. 299 δεινοὶ πλέκειν τοι μηχανὰς Αἰγύπτιοι, and Œd. Tyr. 545 λέγειν σὺ δεινός. Compare with the line Eur. Hipp. fr. III. 2 ἐν τοῖς ἀμηχάνοισιν εὐπορώτατον.

60. ἄραρεν, *is fixed* or *fitted*, the perfect middle from ἄρω. The word is used often by Euripides, as in Orest. 1571 μοχλοῖς δ' ἄραρε κλῇθρα: ἄραρεν in Soph. Elect. 147 is the second aorist active. In Æsch. Suppl. 945 we have μένειν ἀραρότως. A compound occurs in Xenoph. Hellen. IV. 7, 6 ὥστ' ἠναγκάσθησαν οἱ ἱππεῖς ὥσπερ νυκτερίδες πρὸς τοῖς τείχεσιν ὑπὸ ταῖς ἐπάλξεσι προσαραρέναι.

— ὠλένη, *ulna, the forearm*.

61. πόρπασον. From πόρπη *a clasp*, the same with περόνη: compare Herod. V. 87 and Œd. Tyr. 1269 with Hec. 1170: προσπορπατὸς occurs in v. 141.

62. The distinction between μανθάνω ὢν and μανθάνω εἶναι is well marked by Matth. Gr. Gr. §. 530, 2: compare §. 549, 3.

— σοφιστὴς νωθέστερος, properly *a duller schemer*. See vv. 944 and 1011, and compare Bacch. 200 οὐδὲν σοφιζόμεσθα τοῖσι δαίμοσι. In Lucian's dialogue[h] between Jupiter and Prometheus, the for-

h Tom. I. p. 205, ed. Hemsterhuis.

ΗΦ. πλὴν τοῦδ' ἂν οὐδεὶς ἐνδίκως μέμψαιτό μοι.
ΚΡ. ἀδαμαντίνου νῦν σφηνὸς αὐθάδη γνάθον
στέρνων διαμπὰξ πασσάλευ' ἐρρωμένως.
ΗΦ. αἰαῖ, Προμηθεῦ, σῶν ὕπερ στένω πόνων.
ΚΡ. σὺ δ' αὖ κατοκνεῖς τῶν Διός τ' ἐχθρῶν ὕπερ
στένεις; ὅπως μὴ σαυτὸν οἰκτιεῖς ποτέ.
ΗΦ. ὁρᾷς θέαμα δυσθέατον ὄμμασιν.
ΚΡ. ὁρῶ κυροῦντα τόνδε τῶν ἐπαξίων.
ἀλλ' ἀμφὶ πλευραῖς μασχαλιστῆρας βάλε.
ΗΦ. δρᾶν ταῦτ' ἀνάγκη, μηδὲν ἐγκέλευ' ἄγαν.

mer is made to exclaim, *καταςοφίζῃ με, ὦ Προμηθεῦ.*

64. *ἀδαμαντίνου.* See note on v. 6, and compare Hor. Od. III. 24, 5 adamantinos clavos.

— *αὐθάδη,* from *αὐτὸς* and *ἥδομαι, self-willed, stubborn.*

— *γνάθον,* which properly means *a jaw,* may here be rendered by the word *fang:* compare v. 368.

65. *στέρνων διαμπὰξ* Potter translates *across his breast:* but Hesychius explains *διαμπὰξ* by *διόλου, penitus, right through,* and we are not bound to criticise the word anatomically, or to calculate the tortures or the vitality of Prometheus. See note on v. 12; Æsch. Suppl. 548, 944, and Bacch. 992, where Dindorf, after Brunck and Elmsley, has adopted Tyrwhitt's emendation of *λαιμῶν διαμπὰξ* for *δαίμων.* Sophocles has *διαμπερὲς στέρνων* in Phil. 791.

— *ἐρρωμένως.* See v. 76; and Lucian. Prom. §. 2 *τὴν σφῦραν ἐρρωμένως κατάφερε.*

68. *ὅπως μὴ σαυτὸν οἰκτιεῖς.* Ὅρα is to be supplied: *take care thou hast not to compassionate thyself.* This ellipsis is not uncommon in Euripides, and is very frequent in Aristophanes [i]; it appears indeed to be a rather colloquial phrase. Perhaps no other instance is to be found in Æschylus, for *ὅπως* in Agam. 600 is to be construed with the superlative *ἄριστα, quam optime,* rather [k] than with a verb *σπεύσω* in the first person. Valckenaer on Theocr. I. 112[l] has shewn very copiously that the future tense is most usual in similar expressions; once however in Œd. Tyr. 325 we find the second aorist, *ὡς οὖν μηδ' ἐγὼ ταυτὸν πάθω.* See Matth. Gr. Gr. §. 623, 2, and Elmsley on Œd. Col. 156.

69. *θέαμα δυσθέατον.* Compare Aj. 1004 *ὦ δυσθέατον ὄμμα,* and Milton *P. L.* XI. 463 *O sight Of terror, foul and ugly to behold!*

71. *μασχαλιστῆρας, girths.* Hesychius explains the word as *ὁ διὰ τῶν μασχαλίων δεσμὸς τοῦ ὑποζυγίου,* the Etymologist as *οἱ κατὰ τῶν ἱππίων στηθέων ἱμάντες.*

[i] See Kuster on Plut. 326. [k] See Porson on Hec. 402.
[l] His note is quoted by Kidd in illustration of Dawes M. C. p. 418 ed. 1827.

ΚΡ. ἦ μὴν κελεύσω κἀπιθωΰξω γε πρός.
χώρει κάτω, σκέλη δὲ κίρκωσον βίᾳ.
ΗΦ. καὶ δὴ πέπρακται τοὔργον οὐ μακρῷ πόνῳ.
ΚΡ. ἐρρωμένως νῦν θεῖνε διατόρους πέδας.
ὡς οὑπιτιμητής γε τῶν ἔργων βαρύς.

73. ἦ μὴν, which most commonly occurs in oaths, is used in another strong affirmation in v. 167. Ἐπεθώϋξας occurs in v. 277, and Euripides in Iph. Taur. 1127 prettily says, ὁ κάλαμος Πανὸς κώπαις ἐπιθωΰξει: the simple word θωΰσσω, which properly means *to cheer on* dogs in hunting, as in Hipp. 219 κυσὶ θωΰξαι, is by no means uncommon, and will be found in vv. 393 and 1041 of this play. Πρὸς also occurs again adverbially as *moreover* or *besides* in v. 929: see Matth. Gr. Gr. §. 594.

74. κίρκωσον, *shackle, fetter:* from κίρκος or κρίκος *a ring* or *a link in a chain.*

75. πόνῳ. Some MSS. have χρόνῳ, which Butler and Blomfield are disposed to prefer; the latter refers to Œd. Col. 1341, where the same words have been confused, βραχεῖ σὺν ὄγκῳ καὶ χρόνῳ διασκεδῶ.

76. διατόρους. Blomfield in his glossary distinguishes between διατόρος active *piercing* and διάτορος passive *pierced:* but in the first place this distinction nowhere exists when the first half of the compound is a preposition, both active and passive words being then alike proparoxytone; and secondly διάτορος nowhere occurs in a passive sense. In v. 181 and in Eum. 567 it is unquestionably active; and in Œd. Tyr. 1034 λύω σ' ἔχοντα διατόρους ποδοῖν ἀκμὰς, the only passage quoted for the passive signification, ἀκμὰς[m] means *cuspides, spicula, spikes,* and ποδοῖν is governed by διατόρους, as στέρνων by διαμπὰξ in v. 65[n], γενύων by διαδέτοις in Sept. 122, ἄντρων by δίηξεν in v. 133, or λαιμῶν by δίηκε in Phœn. 1092. Nor can any one think that the poet meant in this passage to inform us that the fetters of Prometheus were real fetters, that they were *pierced* so as to encircle his legs, like any common shackles of mortal workmanship; no, they did themselve *pierce* the limbs which they confined, as the wedge had before been driven right through his breast: see note on v. 12. Compare the lines quoted from Cicero in the note on v. 87.

77. ἐπιτιμητὴς, *a censor,* properly a person who examined work after it was done and fixed its value, a surveyor or appraiser. The word is coupled with κολαστὴς in Eur. Suppl. 255 and in Soph. Procr. fr. 478: ἐπιτιμήτωρ in the sense of *a guardian* or *overseer* occurs in Odyss. I. 270. See Hec. 1086.

m Ἀκμὴ occurs absolutely, though figuratively, in Hel. 897 ἐπ' ἀκμῆς εἰμὶ κατθανόντ' ἰδεῖν *on the* point *of seeing.*

n See the note there.

ΗΦ. ὅμοια μορφῇ γλῶσσά σου γηρύεται.
ΚΡ. σὺ μαλθακίζου, τὴν δ' ἐμὴν αὐθαδίαν
ὀργῆς τε τραχύτητα μὴ 'πίπλησσέ μοι.
ΗΦ. στείχωμεν, ὡς κώλοισιν ἀμφίβληστρ' ἔχει.
ΚΡ. ἐνταῦθα νῦν ὕβριζε, καὶ θεῶν γέρα
συλῶν ἐφημέροισι προστίθει. τί σοι
οἷοί τε θνητοὶ τῶνδ' ἀπαντλῆσαι πόνων;

78. γηρύεται. This word is used only in the middle form by the tragic writers: the active form occurs frequently in Pindar, and once in a lyrical passage [o] of Aristophanes, where he may perhaps be ridiculing some ode of Morsimus or Melanthius, whom he has just mentioned.

80. ὀργῆς τραχύτητα, *ruggedness of temper:* see Med. 448 τραχεῖαν ὀργήν, and the note on v. 378.

— ἐπίπλησσε, *reproach me with.* See Œd. Col. 1730 τί τόδ' ἐπέπληξας; and Cic. Philipp. III. 6 ignobilitatem objicit C. Cæsaris filio.

81. Ἀμφίβληστρον is *any thing thrown around, any thing that encloses*, particularly *a net:* in Agam. 1382 and Choeph. 492 it means the vest in which Clytemnestra entangled her husband; in Iph. Taur. 96 Orestes says to Pylades, τί δρῶμεν; ἀμφίβληστρα γὰρ τοίχων ὁρᾷς ὑψηλά: and here κώλοισιν ἀμφίβληστρ' ἔχει, usually translated *he has fastenings around his legs*, may be rendered *he has a net* (or *a web*) *about his limbs.*

83. συλῶν, properly *pillaging.* Compare Philoct. 1365 πατρὸς γέρας συλῶντες.

— ἐφημέροισι, *mortals, beings of a day.* The word occurs again in vv. 253 and 945, and ἐφημέριος in v. 547, where see the note.

— προστίθει. See Matth. Gr. Gr. §. 210, 5. Blomfield is inclined to suspect it should be written προστίθη on the authority of Etym. M. p. 478, 10: οὕτω καὶ οἱ Ἀττικοὶ, ἐὰν μὴ χρήσωνται τῇ θι καταλήξει, χρῶνται τοῖς τρίτοις προσώποις τῶν παρατατικῶν ἐν τοῖς προστακτικοῖς· οἷον, ἐτίθην, ἐτίθης, ἐτίθη, τίθη.

84. ἀπαντλῆσαι, *exhaurire, to draw off, to relieve.* Compare Orest. 1641 ὡς ἀπαντλοῖεν χθονὸς ὕβρισμα θνητῶν, Alcest. 354 βάρος ψυχῆς ἀπαντλοίην ἄν [p]: Cic. Epist. Fam. V. 16 non facile exhauriri tibi istum dolorem posse universum puto, Epist. Att. I. 18 multa enim me solicitant anguntque, quæ mihi videor, aures nactus tuas, unius ambulationis sermone exhaurire posse. Ἄντλος, which occurs in Sept. 796, is *the bilge water in a ship;* (ἀντλία, *the hold*, in Philoct. 482); ἀντλέω in v. 375 is properly *to pump*, and then, like *haurio* [q] in Virg. Æn. IV. 383, means *to endure* or *pass through, to drain to the dregs.*

[o] Pax 805.
[p] Whence Hesychius explains ἀπαντλοίην ἂν by ἐπικουφίσαιμι ἄν.
[q] So Liv. XXI. 21, inter labores aut jam exhaustos aut mox exhauriendos.

*ψευδωνύμως σε δαίμονες Προμηθέα*
*καλοῦσιν· αὐτὸν γάρ σε δεῖ Προμηθέως,*
*ὅτῳ τρόπῳ τῆσδ' ἐκκυλισθήσει τύχης.*

ΠΡΟΜΗΘΕΥΣ.

*ὦ δῖος αἰθὴρ καὶ ταχύπτεροι πνοαὶ,*

85. *ψευδωνύμως*, *by a false title:* *ψευδώνυμον* occurs in v. 717. Elmsley on Bacch. 508 quotes and illustrates from the tragedians Aristot. Rhet. II. 23, 29, where the philosopher speaks of reasoning *ἀπὸ τοῦ ὀνόματος*. Allusions to names are of very frequent occurrence in the [r] Old Testament, and sometimes changes were expressly ordered, as of Abram[s] to Abraham, and of Jacob[t] to Israel.

86. *αὐτὸν γάρ σε δεῖ Προμηθέως*. Porson quotes these words as the earliest instance of this phrase, and illustrates the phrase itself very copiously, on Orest. 659: see also Elmsley on Med. 552.

Elmsley would read *προμηθίας* for *Προμηθέως*, illustrating the thought by vv. 469—471; see his Review of Blomfield's edition, and his note on the Bacchæ which has just been cited: see too the note on v. 477.

87. *ὅτῳ τρόπῳ*. Compare v. 470. See Matth. Gr. Gr. §. 153, *Obs.* 1.

— *ἐκκυλισθήσει*, *thou shalt slip out of, extricate thyself from.* Homer uses *ἐκκυλίω* of a fall from a chariot in Il. Ψ. 394, exactly as *ἐκκυλίνδεται* occurs in Œd. Tyr. 812. See Elmsley on Med. 316.

— *τύχης*. At least thirteen MSS. and two of the older editions read *τέχνης*, which Butler explains by compages artificiose fabricatas atque constrictas, and which, as he observes, suits very well with the words *Προμηθέως* and *ἐκκυλισθήσει*. This reading is strongly confirmed by a passage from the Prometheus Solutus which Cicero has translated in Tusc. Quæst. II. 10: Hos ille cuneos fabrica crudeli inserens Perrupit artus; qua miser *solertia* Transverberatus castrum hoc furiarum incolo. Compare Milton, Par. Reg. IV. 50; *And there mount Palatine, The imperial palace, compass huge, and high The structure,* skill *of noblest architects.* Blomfield in his third edition adopted *τέχνης*: so does Wellauer, who alleges also the authority of Wunderlich obss. critt. on Æsch. p. 112; and so does Scholefield.

88. The obstinate determination of Prometheus has thus far submitted in silence to all his torments; his proud spirit could not deign to ask for mercy, and he would not gratify the malice of his torturers by the utterance of a single sound which might give evidence of his agony. But they are now gone: his feelings at length find vent, and he bursts out into this passionate appeal to all the elements of nature in the hope of gaining some consolation for his wrongs from the mere act of telling them, as Philoctetes in the extremity of his de-

[r] See particularly Gen. xxvii. 36. [s] Gen. xvii. 5. [t] Gen. xxxii. 28.

*ποταμῶν τε πηγαὶ, ποντίων τε κυμάτων*

spair poured forth his tale of sorrows into the ears of those who alone remained to him[u]; ὦ λιμένες, ὦ προβλῆτες, ὦ ξυνουσίαι Θηρῶν ὀρείων, ὦ καταρρῶγες πέτραι, Ὑμῖν τάδ', οὐ γὰρ ἄλλον οἶδ' ὅτῳ λέγω, Ἀνακλαίομαι παροῦσι τοῖς εἰωθόσιν.

— δῖος. Every one who is not utterly unacquainted with the poets of Greece, must know that they give the title of δῖος to all that is immense as well as all that is excellent and beautiful. We are more sparing in the use of the epithet *heavenly*, and make it express the loveliness rather than the vastness or even the grandeur of an object. In vv. 619, 654, and 1033, the word has its primary meaning of *Jovi pertinens*.

— αἰθὴρ, properly *the sky*, *the firmament of heaven*, distinct from ἀὴρ, *the inferior air:* it is explained by Hesychius to be ὁ ὑπὲρ τὰ νέφη τόπος. The distinction however is not[x] carefully observed, and indeed the word ἀὴρ is not to be found in Æschylus and only once[y] in Sophocles.

— ταχύπτεροι πνοαί. *The wings of the wind* is an expression familiar to us all.

89. κυμάτων Ἀνήριθμον γέλασμα. Blomfield has quoted a great many passages from various authors in illustration of this lovely metaphor, but only one of them all, and perhaps not even that one, appears to be really applicable. The epithet ἀνήριθμον of itself rescues this line from the triteness of making laughter a mere sign of cheerfulness, and stamps it with an originality which has rarely, if ever, been imitated. Prometheus from his lofty watch tower is looking upon the extended face of nature, and his eyes are just now directed upon the sea as it appears beneath him at that vast distance, not turbulent and angry and wildly furious, nor yet lulled and breathless and mirror-like, but toying as it were with the breezes and rolling itself with restless heavings under the bright sun into one continued indentation. Euripides may possibly have intended the same thought, when he wrote[z] ἀκύματος δὲ πορθμὸς ἐν φρίκῃ γελᾷ: but without the context we can scarcely decide, and the opening of the Giaour will perhaps furnish us with the only certain parallel, *There mildly dimpling Ocean's cheek Reflects the tints of many a peak Caught by the laughing tides that lave These Edens of the eastern*

u Phil. 936. These remarks have been made in reference to the management of the play as *a poem;* but as it was actually brought upon the stage as *a drama*, see the note on v. 12 and the observations on the number of the actors in the *Theatre of the Greeks* p. 221.

x See for instance v. 125.

y Elect. 87.

z See Eur. fr. inc. CXLVI. The grammarian who preserves the line says that ἀκύματος is used ἐπὶ τοῦ μὴ γεννᾶν and is equivalent to ἄγονος *barren;* but it may surely mean *waveless* and mark that gentle ruffling of the surface which Homer calls φρίξ. Monk indeed on Hipp. 235 thinks α is here *intensive*, and quotes our ποντίων κυμάτων ἀνήριθμον γέλασμα in support of his opinion; but Euripides probably like Byron is speaking of the sea at no great distance from the eye, while to Prometheus even a τρικυμία so far removed from him would seem scarcely more than a rimple.

ἀνήριθμον γέλασμα, παμμῆτόρ τε γῆ,
καὶ τὸν πανόπτην κύκλον ἡλίου καλῶ·
ἴδεσθέ μ' οἷα πρὸς θεῶν πάσχω θεός.
δέρχθηθ' οἵαις αἰκίαισιν
διακναιόμενος τὸν μυριετῆ

*wave;* though even this is said of a much nearer prospect, and therefore of a much calmer surface.

90. παμμῆτορ, *universal mother,* communis mater omnium mortalium [a]. Compare Eur. Chrys. fr. VI. Γαῖα μεγίστη καὶ Διὸς αἰθὴρ, Ὁ μὲν ἀνθρώπων καὶ θεῶν γενέτωρ, Ἡ δ' ὑγροβόλους σταγόνας νοτίους Παραδεξαμένη τίκτει θνατοὺς, Τίκτει δὲ βορὰν, φῦλά τε θηρῶν, Ὅθεν οὐκ ἀδίκως Μήτηρ πάντων νενόμισται: and Soph. Phil. 391 ὀρεστέρα παμβῶτι Γᾶ, μᾶτερ αὐτοῦ Διός.

91. πανόπτην, *all-seeing.* The same epithet is applied to the sun in Prom. Sol. fr. 178: compare Eum. 1045, Æsch. Suppl. 304, and Phœn. 1115.

— κύκλον ἡλίου, *the sun's orb.* The same phrase is found in Pers. 504, and once or twice in both Sophocles and Euripides: ἀσπίδος κύκλον occurs in Sept. 489, and κύκλος by itself in the same sense twice afterwards. The use of the word in both these connections brings to mind Virgil's description [b] of the eye of Polyphemus, Argolici clypei aut Phœbeæ lampadis instar.

93. αἰκίαισιν. Elmsley's orthography was αἰκείαισιν: see his note on Œd. Col. 748, and Dawes M. C. p. 318. The word means *unseemly treatment* combining something both of contumely and of pain, *indignity, outrage:* αἰκίας δίκη in the Athenian courts was an action for assault and battery.

94. διακναιόμενος. This word, which occurs again in v. 540, is but ill explained in the Lexicons. Blomfield says that κναίειν signifies *vellicare ut fullones pannum, to burl cloth,* and derives it from the old word κνάω, the original of κνῆμι, κνήθω, κνάπτω, and others of that class. Hesychius explains διακναιόμενον by διαπονούμενον, φθειρόμενον. It will be found again in Agam. 65, and is used several times by Euripides and Aristophanes. Elmsley on Heracl. 297 interprets διακναῖσαι by διολέσαι: and Spanheim on Nub. 121 says that in various places to which he refers, where it occurs both actively and passively, it means *extenuari, disperire, adfligi,* or *adimere.* According to Blomfield's interpretation we may translate it here at least *racked,* or *mangled,* or *harrowed.* Another compound is used in Xenoph. Hellen. VI. 2, 1; ἀποκναιόμενοι καὶ χρημάτων εἰσφοραῖς καὶ λῃστείαις ἐξ Αἰγίνης καὶ φυλακαῖς τῆς χώρας.

— μυριετῆ: πολυετῆ· ἐν γὰρ τῷ Πυρφόρῳ τρεῖς μυριάδας φησὶ δεδέσθαι αὐτόν Schol. A. Valckenaer on Phœn. 1480 quotes from Hesychius μυρίον· πολὺ τῷ πλήθει, and says it is properly used *de fluidis* as a derivative from μύρω, *to flow.*

[a] Liv. I. 56.

[b] Æn. III. 637.

*χρόνον ἀθλεύσω.*
*τοιόνδ' ὁ νέος ταγὸς μακάρων*
*ἐξεῦρ' ἐπ' ἐμοὶ δεσμὸν ἀεικῆ.*
*φεῦ φεῦ, τὸ παρὸν τό τ' ἐπερχόμενον*
*πῆμα στενάχω, πῇ ποτε μόχθων*
*χρὴ τέρματα τῶνδ' ἐπιτεῖλαι.*

If so, it is likewise properly said of time by a Grecian poet, whose mythology made *Rhea* the wife of Chronus: see Keightley's Mythology p. 50.

95. All former editors carry on the dimeters to ἐπ' ἐμοὶ, reserving δεσμὸν ἀεικῆ for a monometer afterwards. Dindorf however both here and in other anapæstic systems divides the verses more according to the sense. See Hermann on Nub. 1012[c].

96. ταγὸς, properly *marshal.* The word occurs in Pers. 23, 324, 480, Antig. 1257, Iph. Aul. 269, and Equit. 159, in all which places, as well as in τάγευσαι Sept. 58 and ταγεῖν Pers. 768, the first syllable either must or may be long. For the quantity of ταγὴ and ταγοῦχος see the note on Agam. 110.

98. φεῦ φεῦ. Many MSS. and all the editions before Porson have αἶ αἶ. See Elmsley on Med. 1364.

99. Stanley, Blomfield, Wellauer, and Scholefield place a full stop at στενάχω and a mark of interrogation at ἐπιτεῖλαι. And this punctuation would seem best fitted to express the feelings of the sufferer: first the bitter exclamation φεῦ φεῦ, next a short and simple statement of the thought which extorted it τὸ παρὸν τό τ' ἐπερχόμενον πῆμα στενάχω, and then as he yields for a moment to despair bursts out the direct and forcible question πῇ ποτε ——; *which possible way &c.?* Dindorf has perhaps attended too scrupulously to the directions given by Hermann in the note to which reference has just been made. With his reading the construction somewhat resembles Med. 931 εἰσῆλθέ μ' οἶκτος εἰ γενήσεται τάδε, or Œd. Tyr. 73 καί μ' ἦμαρ ἤδη ξυμμετρούμενον χρόνῳ λυπεῖ τί πράσσει.

100. τέρματα. Very many MSS. and the editions of Aldus and Robortellus read τέρμα, and Elmsley remarked that the singular number is much more usual in this sense, as in vv. 184, 257, 622, 755, 828, 1026; accordingly he proposed τέρμα τοιῶνδ' ἐπιτεῖλαι, admitting at the same time that τέρματα may be defended from v. 706. Blomfield prefers τέρμα τι.

— ἐπιτεῖλαι, *to arise.* This word is of very frequent occurrence in Homer, but always in the sense of *to order* or *enjoin*[d]. Suidas explains ἐπιτείλας by ἀνατείλας, but there is perhaps no other place in which ἐπιτέλλω is found with this signification. The passive or middle form of the verb is so

[c] 1001 ed. Bekker.
[d] May we render ἐπιτεῖλαι τέρματα here *to prescribe or assign limits?*

καίτοι τί φημί; πάντα προὐξεπίσταμαι
σκεθρῶς τὰ μέλλοντ', οὐδέ μοι ποταίνιον
πῆμ' οὐδὲν ἥξει. τὴν πεπρωμένην δὲ χρὴ
αἶσαν φέρειν ὡς ῥᾷστα, γιγνώσκονθ' ὅτι

used in some few passages, as in Hes. Op. 381, Πληϊάδων Ἀτλαγενέων ἐπιτελλομενάων, 565 πρῶτος παμφαίνων ἐπιτέλλεται, Apoll. Rhod. IV. 139 ὡς δ' ὅτε τυφομένης ὕλης ὕπερ αἰθαλόεσσαι Καπνοῖο στροφάλιγγες ἀπείριτοι εἱλίσσονται, Ἄλλη δ' αἶψ' ἑτέρῃ ἐπιτέλλεται αἰέν. In Callim. fr. 187, Φοῖβος Ὑπερβορέοισιν ὄνων ἐπιτέλλεται ἱροῖς, Bentley and Hemsterhuis shew that the common reading may be defended against the proposed emendation ἐπιτέρπεται, if we suppose the poet to have meant that the sacrifices were offered at sunrise: but in another line attributed to the same author, fr. 145, 5, ἕπτα δὲ πάντα τέτυκτο ἐν οὐρανῷ ἀστερόεντι Ἐν κύκλοισι φανέντ' ἐπιτελλομένοις ἐνιαυτοῖς, Bentley says the compound should be περιτελλομένοις, and proposes to read ἐν κύκλοισι φανέντα περιπλομένοις ἐνιαυτοῖς. Ἐπιτολὴ *exortus* is no uncommon word; we have in Phœn. 1116 σὺν ἄστρων ἐπιτολαῖσιν, and in Thuc. II. 78 περὶ ἀρκτούρου ἐπιτολάς. Some grammarians distinguish between ἀνατολὴ and ἐπιτολὴ, confining the first to the sun and moon (some to the sun only) and the second to the stars; while the Scholiast on Arat. 137 seems to mean that ἀνατολὴ is the rising of a constellation generally and accordingly of the sun, but ἐπιτολὴ is the rising of a single star. However this may be, the passage before us is our first instance of that confusion of metaphor in which the unchastised luxuriance of the Athenian Shakspeare will be seen to abound.

101. καίτοι τί φημί; Œd. Col. 1132 καίτοι τί φωνῶ;

102. σκεθρῶς: ἀκριβῶς Schol. A. σκεθρόν· ἀκριβές Hesych. The word occurs again in v. 488, and in Eur. Alcmæ. fr. XVIII. 2 ταῦτα γὰρ σκεθρῶς ὁρᾶν Ἡμᾶς ἀνάγκη. In v. 699 τορῶς *thoroughly* is joined with προὐξεπίστασθαι.

— ποταίνιον, *new, unforeseen*. It occurs in its first sense of *recent* in Choeph. 1055, Eum. 282, and Soph. Ach. Am. fr. 162, 5. In Pind. Ol. X. 72 ποταίνιον στέφανον is *the recently founded* or *established crown:* in Antig. 849 τάφου ποταινίου is *a new, unheard of, strange tomb;* and hence perhaps Suidas derived his interpretation ξένιον. Hesychius explains it by νέον, πρόσφατον, or, as some thought, ξύνεγγυς: Photius asserts that it is Doric, and Gregorius Corinthius[e] that it is Ionic, for πρόσφατον. They are in fact words of similar origin: πρόσφατος is derived from πρὸς in the sense of *near* and φατὸς from φημὶ, and signifies that περὶ οὗ ἐγγὺς καὶ προσεχῶς ἐλέγετό τι, *recens dictus;* ποταίνιος is derived from ποτὶ the Doric form of πρὸς and αἶνος the same with φάσις *talk*.

104. γιγνώσκοντα. Valckenaer on Phœn. 1396 has shewn from Mœris, and by a reference to

e P. 556 ed. Schæfer.

*τὸ τῆς ἀνάγκης ἔστ' ἀδήριτον σθένος.*
*ἀλλ' οὔτε σιγᾶν οὔτε μὴ σιγᾶν τύχας*
*οἷόν τέ μοι τάσδ' ἐστί. θνητοῖς γὰρ γέρα*
*πορὼν ἀνάγκαις ταῖσδ' ἐνέζευγμαι τάλας·*
*ναρθηκοπλήρωτον δὲ θηρῶμαι πυρὸς*
*πηγὴν κλοπαίαν, ἣ διδάσκαλος τέχνης*

*gigno* in Latin, that γίγνομαι and γιγνώσκω, not γίνομαι or γινώσκω, were the old forms. Compare Elmsley on Med. 14.

105. ἀδήριτον, *irresistible:* ἄμαχον, ἀκαταμάχητον Hesych. From δηρίω *to contend,* and this from δῆρις *contention.* Homer has used the word in a somewhat different sense in Il. P. 42, ἀλλ' οὐ μὰν ἔτι δηρὸν ἀπείρητος πόνος ἔσται Οὐδέ τ' ἀδήριτος. Compare with the passage v. 518, Antig. 1106, and Herod. I. 91 τὴν πεπρωμένην μοίρην ἀδύνατόν ἐστι ἀποφυγέειν καὶ θεῷ.

106. Compare v. 197 and Hec. 556.

108. ἐνέζευγμαι. Most MSS. and all editions except Blomfield's read ὑπέζευγμαι, several MSS. have ἐπέζευγμαι, but four including the Medicean give ἐνέζευγμαι. This, which had Elmsley's approbation, Blomfield adopted, referring to v. 578 where the same compound occurs, and observing that Æschylus seems to have studiously aimed at the repetition of the same words. The metaphor is sufficiently common; see Monk on Hipp. 1387: Sophocles has used the verb without adding ἀνάγκῃ in Elect. 947 and 955.

109. ναρθηκοπλήρωτον. Compare Hes. Op. 50, κρύψε δὲ πῦρ· τὸ μὲν αὖθις ἐῢς πάϊς Ἰαπετοῖο Ἔκλεψ' ἀνθρώποισι Διὸς παρὰ μητιόεντος Ἐν κοίλῳ νάρθηκι: and Theog. 567. Νάρθηξ is *ferula, fennel-giant,* a plant described in Plin. Nat. Hist. XIII. 22[f]. Proclus on Hes. Op. 52 says, ἔστι μὲν πυρὸς ὄντως φυλακτικὸς ὁ νάρθηξ, ἠπίαν ἔχων μαλακότητα εἴσω, καὶ τρέφειν τὸ πῦρ καὶ μὴ ἀποσβεννύναι δυνάμενος. See a description of this plant, which is still called νάρθηκα by the modern Greeks, in Tournefort's *Voyage du Levant,* Let. VI. Tom. I. p. 291, ed. 1717: Le creux de cette tige est rempli d'une moëlle blanche, qui étant bien seche prend feu tout comme la mêche; ce feu s'y conserve parfaitement bien, et ne consume que peu à peu la moëlle, sans endommager l'écorce; ce qui fait qu'on se sert de cette plante pour porter du feu d'un lieu à un autre. See also Martyn on Virg. Ecl. X. 25.

— πυρὸς Πηγήν. Compare Milton *P. L.* III. 7, in his address to Light, *Or hear'st thou rather, pure ethereal stream, Whose fountain who shall tell?* It is by one of the commonest of all poetical figures that Æschylus makes ναρθηκοπλήρωτον and κλοπαίαν agree with πηγὴν, rather than with πυρός: so we have ἀδαμαντοδέτοισι λύμαις in v. 147, and οἰστρηλάτῳ δείματι in v. 580.

110. διδάσκαλος τέχνης Πάσης.

[f] Compare VII. 56.

*πάσης βροτοῖς πέφηνε καὶ μέγας πόρος.*
*τοιάσδε ποινὰς ἀμπλακημάτων τίνω,*
*ὑπαιθρίοις δεσμοῖσι πασσαλευτὸς ὤν.*

Compare v. 7, and Xenoph. Mem. IV. 3, 7; *τὸ δὲ καὶ τὸ πῦρ πορίσαι ἡμῖν, ἐπίκουρον μὲν ψύχους, ἐπίκουρον δὲ σκότους, συνεργὸν δὲ πρὸς πᾶσαν τέχνην καὶ πάντα ὅσα ὠφελείας ἕνεκα ἄνθρωποι κατασκευάζονται; ὡς γὰρ συνελόντι εἰπεῖν, οὐδὲν ἀξιόλογον ἀνεὺ πυρὸς ἄνθρωποι τῶν πρὸς τὸν βίον χρησίμων κατασκευάζονται.*

111. *πόρος*, any thing which prevents us from being *ἄποροι*, *resourceless*. Hesychius explains it by *ἀφορμὴ*, which is derived from *ὁρμάω*, and signifies *something to start from*, for instance *capital*. Blomfield renders it *vectigal*. Plato[g] says of the theft of Prometheus, *ἐκ τούτου εὐπορία μὲν ἀνθρώπῳ τοῦ βίου γίγνεται.*

112. *τοιάσδε.* Stanley, and after him Brunck and Schütz, adopted *τοιῶνδε*, which is the reading of four MSS. Hermann however on Aj. 453, *ὥστ' ἐν τοιοῖσδε χεῖρας αἱμάξαι βότοις*, expressly defends the old reading. In that line he says *ἐν τοιοῖσδε βότοις* is equivalent to *ὧδ' ἐν βότοις*, and adds that frequently *τοιόσδε* does not agree in sense with that noun to which it is grammatically united, as in the passage before us, and in Choeph. 43, where Schütz again reads *τοιῶνδε* for *τοιάνδε*.

— *ποινὰς*, *pœnas*.

— *ἀμπλακημάτων* is the reading of the MSS. here and elsewhere[h]. But Porson throughout Æschylus read *ἀπλάκημα*, *ἀπλακία*, and *ἀπλακεῖν*, though he retained the *μ* in Phœn. 23 and Med. 116. Burney in the Monthly Review[i] justifies the change, as does Monk on Hipp. 145 and Alcest. 248, arguing that the metre in many passages requires the omission of the *μ*, while the *μ* itself is required nowhere; and with them Elmsley agrees on Med. 116, where he alters the reading which Porson had left. Hermann's opinion[k] is that *μ* should be inserted when the first syllable is long, as in *ἀμβροσία*, but omitted when it is short. The word is usually derived from *πλάζω*, *errare facio*, with *α* prefixed pleonastically or intensively, as *ἄσταχυς* from *στάχυς*, *ἀβληχρὸς* from *βληχρὸς*, *ἀμέλγω* from *μέλγω*. But a MS. Lexicon quoted by Hermann says *ἐκ τοῦ πλέκειν, πλάκω, πλάκημα*: and *πλακίησιν* is found in Hesychius, who explains it by *ἁμαρτίαις*.

113. *ὑπαιθρίοις.* The MSS. and editions unanimously read *ὑπαίθριος*: Blomfield suggested the al-

[g] Protag. p. 321, e.

[h] Not unanimously every where. In Suppl. 226 Scholefield has taken advantage of their disagreement to print *ἀπλάκημα*, which he is inclined to think ought to be replaced throughout Æschylus; in Eum. 934 we must replace it in defiance of the MSS., unless we can believe with Seidler that *α* may be made short before *μπλ*.

[i] For February 1796, p. 132.

[k] See his treatise de emend. Gr. Gr. p. 18, and his Remarks on Elmsley's Medea. Some observations on the use of this letter in this and many other words will be found in Blomfield's Glossary on Sept. 795.

*ἆ ἆ, ἒα ἔα.*
*τίς ἀχὼ, τίς ὀδμὰ προσέπτα μ' ἀφεγγὴς,*
*θεόσυτος, ἢ βρότειος, ἢ κεκραμένη,*

teration. The word signifies *subdivus, subdialis, in the open air, unsheltered;* and so does ὕπαιθρος also according to Photius and Suidas. Blomfield in his Glossary says that ὑπαίθριος was more frequently applied to persons, as in Pind. Ol. VI. 104 and Thuc. I. 134, while ὕπαιθρος was said of things as τὸ ὕπαιθρον *aer subdialis,* τὰ ὕπαιθρα *the camp,* and ναὸς ὕπαιθρος *an open temple;* yet that in Agam. 335 we find ὑπαιθρίων πάγων δρόσων τε, and in Androm. 227 ὑπαιθρίας δρόσου.

— πασσαλευτὸς ὤν. The union of the substantive participle with another participle, and πασσαλευτὸς may be almost considered as a participle, is very rare in early writers, though frequent in later times. In Il. T. 80 we find ἐπιστάμενόν περ ἐόντα, in Ran. 721 τούτοισιν οὖσιν οὐ κεκιβδηλευμένοις, and in Hec. 358 οὐκ εἰωθὸς ὄν, where see Porson. Compare Matth. Gr. Gr. §. 559.

115. ὀδμά. Hippol. 1391 ὦ θεῖον ὀδμῆς πνεῦμα· καὶ γὰρ ἐν κακοῖς Ὢν ᾐσθόμην σου κἀνεκουφίσθην δέμας· Ἔστ' ἐν τόποισι τοισίδ' Ἄρτεμις θεά: Virg. Æn. I. 403 Ambrosiæque comæ divinum vertice odorem Spiravere: Milton, Sams. Agon. *An amber scent of odorous perfume Her harbinger:* and *P. L.* III. 125, V. 286. In Eum. 253, in Eur. Elect. 498 and Cycl. 153, and in Sophocles always, we find ὀσμή: in Homer and Herodotus universally ὀδμὴ, which as the Ionic form was of course used by the older Attics. Gregorius Corinthius[l] attributes the preference of δ to σ, as in ἴδμεν and ὀδμὴ, to the Æolians. The truth perhaps is that of old[m] σ was a letter of but little power, and so long as both parts of the double ζ were not pronounced with equal force, the δ would naturally prevail in the derivatives of such words as ὄζω and ἕζω.

— προσέπτα. From προσίπτημι: see Porson on Med. 1 and Matth. Gr. Gr. §. 246 on πέτομαι.

— ἀφεγγὴς, *viewless:* ἀόρατος Schol. B.

116. Compare v. 765. One Scholiast explains κεκραμένη by ἡρωϊκὴ, another by the word ἡμιθέων, and Eustathius[n] says ἥρωας δὲ ἡ παλαιὰ σοφία γένος τι θεῖον εἶναι δοξάζει μέσον θεῶν καὶ ἀνθρώπων. And this is better than supposing that the scent and sound might proceed from a company of gods and men together. Blomfield quotes Alexis Grot. Exc. p. 591 οὐ θνητὸς οὐδ' ἀθάνατος ἀλλ' ἔχων τινὰ Σύγκρασιν: Helen. 1137 θεὸς ἢ μὴ θεὸς ἢ τὸ μέσον: and Sotades in Stob. Flor. 103, 13, ὁ πένης ἐλεεῖται, ὁ δὲ πλούσιος φθονεῖται, ὁ μέσος δὲ βίος κεκραμένος δίκαιός ἐστιν. To which may be added Cycl. 218 μήλειον ἢ βρότειον ἢ μεμιγμένον;

l P. 589 ed. Schæfer.
m We know that *s* was frequently elided by the early Latin poets.
n On Il. A. p. 17, 18.

ἵκετο τερμόνιον ἐπὶ πάγον
πόνων ἐμῶν θεωρὸς, ἢ τί δὴ θέλων;
ὁρᾶτε δεσμώτην με δύσποτμον θεὸν,
τὸν Διὸς ἐχθρὸν, τὸν πᾶσι θεοῖς
δι' ἀπεχθείας ἐλθόνθ' ὁπόσοι
τὴν Διὸς αὐλὴν εἰσοιχνεῦσιν,
διὰ τὴν λίαν φιλότητα βροτῶν.

117. τερμόνιον, *extreme, remote:* the same with τέρμιος in Œd. Col. 89 χώραν τερμίαν.

118. θεωρὸς, *a spectator:* in which sense it occurs in Choeph. 246 and in Æsch. fr. 380. But this use of the word is very rare. It commonly signifies *one who is sent to consult an oracle* as in Œd. Col. 413, or more frequently *one who is sent to do public honour and to offer sacrifice to a god* as Alcibiades in Thuc. VI. 18 boasts of the splendour of his θεωρία to Olympia. It thence came to be applied to all who attended the πανηγύρεις as in Aristot. Rhet. I. 3, 2; and then to the audience in the theatres [o], for these too were religious assemblies. Sometimes a person who travels for information or curiosity is called θεωρὸς, as in Plat. 12 Leg. p. 951, a, c, 953, c; and so θεωρία is used in Herod. I. 29 and Thuc. VI. 24. Lastly certain officers at Mantinea bore the title of θεωροὶ, as appears from Thuc. V. 47.

119. δεσμώτην. Hence the title of the play.

120. See vv. 304 and 944, Matth. Gr. Gr. §. 276, and Valckenaer on Phœn. 1637.

121. δι' ἀπεχθείας ἐλθόντα, *detested.* For this phrase see Valckenaer on Phœn. 482, 1554, Monk on Hipp. 1159, Elmsley on Med. 842, and Matth. Gr. Gr. §. 580, c. One other instance in Æschylus occurs in Suppl. 475.

122. τὴν Διὸς αὐλὴν, *the court of Jove.* Compare Odyss. Δ. 74 Ζηνος—αὐλή.

—εἰσοιχνεῦσιν, *throng:* εἰσπορεύονται καὶ ἐνεδρεύουσιν Hesych. Διοιχνεῖ occurs in Eum. 315, οἰχνεῖν in Soph. Elect. 166, 313, and Aj. 564. All the MSS. in this place omit the paragogic ν, which the editors after Brunck have added for the sake of the metre. On the Ionic or Doric contraction of εο into ευ in this word and in πολεύμεναι in v. 645 see Elmsley on Med. 413 and Matth. Gr. Gr. §. 50: see too the note on v. 269.

123. λίαν. The first syllable is here long: see Porson Præf. Hec. p. XVI and Elmsley on Med. 899: it is short in v. 1031. The last syllable is always long: see Monk on Hipp. 264.

— φιλότητα βροτῶν, *friendship for mortals.* Compare Sept. 1007 ἐπ' εὐνοίᾳ χθονός, Soph. Elect. 1097 τῇ Ζηνὸς εὐσεβείᾳ: and see Matth. Gr. Gr. §. 367, Arnold. on Thuc.

[o] Every reader of Demosthenes is familiar with τὰ θεωρικὰ χρήματα.

φεῦ φεῦ, τί ποτ' αὖ κινάθισμα κλύω
πέλας οἰωνῶν; αἰθὴρ δ' ἐλαφραῖς
πτερύγων ῥιπαῖς ὑποσυρίζει.
πᾶν μοι φοβερὸν τὸ προσέρπον.

## ΧΟΡΟΣ.

μηδὲν φοβηθῇς· φιλία γὰρ ἥδε τάξις πτερύγων (στρ.)
θοαῖς ἁμίλλαις προσέβα τόνδε πάγον, πατρῴας
μόγις παρειποῦσα φρένας.
κραιπνοφόροι δέ μ' ἔπεμψαν αὖραι·
κτύπου γὰρ ἀχὼ χάλυβος

I. 22, p. 34, and the note on v. 388.

124. κινάθισμα, *a rustling*: κίνημα πλήθους· παραγώγως· ἐξ οὗ πλῆθος παραγίνεσθαι ὑπακούεται Schol. A.

125. ἐλαφραῖς πτερύγων ῥιπαῖς, *with light strokes of wings*. Compare Eur. Pirith. fr. III. 4 ταῖς ὠκυπλάνοις πτερύγων ῥιπαῖς, Ran. 1353 κουφοτάταις πτερύγων ἀκμαῖς, Virg. Æn. XII. 876 alarum verbera nosco. Ἐλαφρῷ ποδὶ occurs below in v. 279. Ῥιπὴ always contains a notion of vibration: see Agam. 892, Antig. 137, 930, Hel. 1123, Iph. Taur. 885. In Soph. Elect. 105 ἄστρων ῥιπὰς are *the twinklings of the stars, astrorum scintillationes*; and probably in Œd. Col. 1248 νυχιᾶν ἀπὸ ῥιπᾶν has the same meaning.

126. ὑποσυρίζει. Compare Milton, *P. L.* I. 768 *The air Brush'd with the hiss of rustling wings.*

127. τὸ προσέρπον. Compare v. 272, Aj. 228, Vesp. 1509.

129. πατρῴας. See v. 140.

130. μόγις, *with difficulty*. Μόγος, *labour, toil*, from which it is derived, occurs in Œd. Col. 1744; and from the same origin come μογεῖν in vv. 275, 603, and μογερὸς in vv. 565, 594 of this play. In the same manner μόλις is connected with μόλος, which Hesychius explains by πόνος, μάχη, φρύαγμα.

— παρειποῦσα, *having persuaded*. Παρὰ in composition often implies superiority, the prevailing over another, as in παραιτοῦμαι, παραμυθοῦμαι, παρηγορέω, παρίεμαι: see vv. 34, 185, 1063. Παρειπεῖν, which might be translated colloquially *to talk over*, occurs in Il. A. 555 μή σε παρείπῃ Ἀργυρόπεζα Θέτις.

131. κραιπνοφόροι, *swiftly wafting*. Κραιπνόσυτος, *swiftly wafted*, occurs in v. 279, and the simple κραιπνὸς in Pers. 95.

— ἔπεμψαν, *conducted, escorted, attended:* in which sense προὔπεμψαν would be more usual. Πέμπω is again so used in Pers. 1076.

132. χάλυβος, gen. of χάλυψ, *chalybs*[p], *iron:* so called from the people who are said to have dis-

[p] See Virg. Æn. VIII. 446.

*διῆξεν ἄντρων μυχὸν, ἐκ δ' ἔπληξέ μου τὰν θεμερῶπιν*
*αἰδῶ·*
*σύθην δ' ἀπέδιλος ὄχῳ πτερωτῷ.*
ΠΡ. *αἰαῖ, αἰαῖ,*
*τῆς πολυτέκνου Τηθύος ἔκγονα,*

covered it. Blomfield quotes from a MS. Lexicon Χάλυβες· ἔθνος Σκυθίας· ἔνθα ὁ σίδηρος τίκτεται. Compare v. 715 with Sept. 729 and 817.

134. ἐκ δ' ἔπληξε. On the subject of *tmesis* see Matth. Gr. Gr. §. 594, 2. Ἐκπλήσσειν is *excutere, expellere, to dispel:* see Thuc. II. 38 ἡ τέρψις τὸ λυπηρὸν ἐκπλήσσει, and 87 φόβος γὰρ μνήμην ἐκπλήσσει. In v. 360 it occurs in another construction, ὃς αὐτὸν ἐξέπληξε τῶν ὑψηγόρων κομπασμάτων, *which drove him from* &c.: as in Ion 635 οὐδέ μ' ἐξέπληξ' ὁδοῦ Πονηρὸς οὐδείς. It is often used with an accusative of the person only, as in Hippol. 930 σοὶ γὰρ ἐκπλήσσουσί με λόγοι *drive me out of my senses, startle* or *bewilder me;* and from this usage of the word is derived the ordinary sense of ἔκπληξις, as in Pers. 606 τοία κακῶν ἔκπληξις ἐκφοβεῖ φρένας.

— θεμερῶπιν, *sober-eyed, demure.* Hesychius gives ἐρασμία as a gloss for this word, but he explains θέμερον by σεμνὸν, θεμερύνεσθαι by σεμνύνεσθαι, and θεμερόφρονας by συνετοὺς or σώφρονας. Compare Milton in Comus, *Rigid looks of chaste austerity;* and his address to Melancholy in Il Penseroso, *Come, pensive Nun, devout and pure, Sober, stedfast, and demure.* Some MSS. and some editions read θερμερῶπιν, which the Etymologist explains by θερμαίνουσαν τὸν ὦπα, and which is supposed to be formed from θερμερὸς, a derivative from θερμὸς *warm;* its literal meaning would therefore be *cheek-flushing.* Compare Apoll. Rhod. III. 963, θερμὸν δὲ παρηΐδας εἷλεν ἔρευθος.

135. σύθην, *I speeded:* for ἐσύθην, or ἐσσύθην, as in Aj. 294, from σεύομαι. So συμένα occurs in Agam. 747 for ἐσσυμένη, and σύμεναι in Eum. 1007 for ἐσσυμέναι [q].

— ἀπέδιλος: ἀσάνδαλος, *unsandaled, unshod.* To the passages quoted by Blomfield, in which the same indication of great haste is given, add Pind. Nem. I. 74 καὶ γὰρ αὐτὰ, ποσσὶν ἄπεπλος ὀρούσαισ' ἀπὸ στρωμνᾶς, ὁμῶς Ἄμυνεν ὕβριν κνωδάλων, where the close construction of ποσσὶν with ἄπεπλος has escaped the Scholiast; for after modestly explaining that Alcmena could not for decency have been really ἄπεπλος, he gives this as the sense of the passage; καὶ γὰρ αὐτὴ ἡ Ἀλκμήνη [r] μονόπεπλος αὐτοποδητὶ ἐκπηδήσασα ἀπὸ τῆς κοίτης κ. τ. λ.: one is almost tempted to read ἀνυποδητί.

— ὄχῳ πτερωτῷ. Compare vv. 272, 280, and Med. 1321; and see Mus. Crit. II. 214 and *Theatre of the Greeks* p. 214.

137. πολυτέκνου. A well deserved epithet according to Hes. Theog. 364; τρὶς γὰρ χίλιαί εἰσι τανύσφυροι

q See however Matth. Gr. Gr. §. 164, *Obs.* 1, and §. 193, *Obs.* 8.
r See Hec. 933.

τοῦ περὶ πᾶσάν θ' εἱλισσομένου
χθόν' ἀκοιμήτῳ ῥεύματι παῖδες
πατρὸς Ὠκεανοῦ· δέρχθητ', ἐσίδεσθ'
οἵῳ δεσμῷ προσπορπατὸς
τῆσδε φάραγγος σκοπέλοις ἐν ἄκροις
φρουρὰν ἄζηλον ὀχήσω.

Ὠκεανῖναι——Τόσσοι δ' αὖθ' ἕτεροι ποταμοὶ καναχηδὰ ῥέοντες, Υἱέες Ὠκεανοῦ, τοὺς γείνατο πότνια Τηθύς.

— Τηθύος. See Eustath. on Il. Ξ. 201, p. 978, 20 and 51, τὴν Τηθὺν, ὅ ἐστι τὴν κοινὴν τροφὸν γῆν, and Τηθὺς δὲ γίνεται ἀπὸ τοῦ τήθη, ὃ δηλοῖ τὴν τροφόν.

— ἔκγονα. This word is applied in the neuter gender to persons in Herc. Fur. 208 τῶν ἀρίστων τἄκγονα, and Æol. fr. III. 1 ἔκγον' ἄρσεν' ἀρσένων.

138. τοῦ περὶ πᾶσάν τε. This particle does not often stand so far from the beginning of a clause: see however Eum. 291 and Iph. Aul. 203.

— εἱλισσομένου. Porson on Phœn. 3 states that the tragedians use either εἱλίσσω or ἑλίσσω *pro libitu*. Æschylus, like Homer and Hesiod, makes Oceanus the name of a large river which encircles the earth: see in the description of the shield of Achilles Il. Σ. 606 ἐν δ' ἐτίθει ποταμοῖο μέγα σθένος Ὠκεανοῖο Ἄντυγα πὰρ πυμάτην σάκεος πύκα ποιητοῖο, and compare Il. Ξ. 245, Υ. 7, Odyss. Λ. 157, 638, Μ. 1, Hes. Theog. 133, 242, 695, Scut. Herc. 314. So Virgil[t] says, Oceani amnes, and Milton[u] *the ocean stream*. Herodotus mentions and ridicules this opinion in II. 21, 23, and IV. 8, 36.

139. ἀκοιμήτῳ. Childe Harold I. 14 *Biscay's sleepless bay*. In Il. Ξ. 244 Somnus thus acquaints Juno with the limits of his power; ἄλλον μέν κεν ἔγωγε θεῶν αἰειγενετάων Ῥεῖα κατευνήσαιμι, καὶ ἂν ποταμοῖο ῥέεθρα Ὠκεανοῦ κ. τ. λ.

140. δέρχθητ', ἐσίδεσθ' Οἵῳ. Very many of the MSS. insert ἐμὲ or με after ἐσίδεσθε, and Elmsley remarks that the tragedians are extremely fond of the pronoun in similar expressions, as in vv. 92 and 1093. Wellauer reads δέρχθητ', ἐσίδεσθ' Ἔμ' οἵῳ, justifying the short diphthong by Agam. 1256 and the authority of Valckenaer on Phœn. 512.

141. προσπορπατός. See note on v. 61.

142. σκοπέλοις, *scopulis*, from σκέπτομαι. So Virgil uses *specula* in Æn. XI. 526, in speculis summoque in vertice montis.

143. φρουράν. See v. 31.

— ἄζηλον, *unenvied* or *unenviable*, ἣν οὐδεὶς ζηλώσει Schol. B. See Choeph. 1017, Trach. 284.

— ὀχήσω, *shall hold*. The word means first *to bear*, and then *to endure*. See Odyss. H. 211 ὀχέοντας ὀϊζύν: Pind. Ol. II. 122 ὀκχέοντι πόνον.

[t] Georg. IV. 233.

[u] *P. L.* I. 202.

ΧΟ. λεύσσω, Προμηθεῦ· φοβερὰ δ' ἐμοῖσιν ὄσσοις
ὀμίχλα (ἀντ.)
προσῇξε πλήρης δακρύων, σὸν δέμας εἰσιδούσᾳ
πέτραις προσαυαινόμενον
ταῖσδ' ἀδαμαντοδέτοισι λύμαις·
νέοι γὰρ οἰακονόμοι
κρατοῦσ' Ὀλύμπου· νεοχμοῖς δὲ δὴ νόμοις Ζεὺς ἀθέτως
κρατύνει.

144. ὄσσοις. The singular number of this word is nowhere to be found, except that Eustathius[x] asserts that ὄσσει was in use as the dative case. If Sever's Index may be trusted, no[y] form of this word is used by Homer except the dual ὄσσε, which occurs also in Hes. Theog. 698, Scut. Herc. 390, Pers. 1064, and Troad. 1314. The only other cases used are ὄσσων and ὄσσοις, and these may be found in Hes. Theog. 826, Scut. Herc. 145, 426, 430, Prom. 400, 679, Agam. 470, Antig. 1231, Trach. 999, and repeatedly in Euripides. From Eustath. on Il. A. p. 58, 25; p. 432, 10; and on Od. N. p. 1746, 25, it appears that in Herodian's opinion there were two forms, τὸ ὄσσος ὄσσεος and ὁ ὄσσος ὄσσου, as there were also of σκότος, ὄνειδος, ὄχος[z], and according to some of ἔλεος and θρῆνος; and that ὄσσε was the dual by syncope or apocope from the neuter ὄσσος.

— ὀμίχλα, *mist*, ἀὴρ παχὺς, σκοτεινὸς, ἀχλὺς, ὑδατώδης σκοτία Hesych.

145. Εἰσιδούσᾳ refers to ἐμοὶ which is contained in ἐμοῖσιν: see Matth. Gr. Gr. §. 466, 1.

146. προσαυαινόμενον, *withering upon.* The simple verb occurs in Choeph. 260, Soph. Elect. 819, Phil. 954, and Aristophanes plays upon it in Ran. 194. It is derived from αὔω, and signifies *to parch, to dry up, to desiccate.*

147. ταῖσδ'. Elmsley would read τῇδ', adopting also πέτρᾳ from a large number of MSS. and from v. 968. Several MSS. have ταῖς, and are followed by Wellauer and Scholefield, the former remarking that Æschylus repeatedly uses the article for a pronoun: see Matth. Gr. Gr. §. 286.

— ἀδαμαντοδέτοισι λύμαις, equivalent to δεσμὰ λυμαντήρια in v. 991. See v. 6, and the note there.

148. οἰακονόμοι, properly *helmsmen.* See v. 515, Pers. 767, and Sept. 3.

150. νεοχμοῖς, *new, novel.* The word occurs again in Pers. 693; and from it is formed νεοχμόω, *to innovate,* in Herod. IV. 201, V. 19, and Thuc. I. 12.

x On Il. A. 105, p. 58, 29.

y Matthiæ Gr. Gr. §. 91, 3 quotes ὄσσοισι from Il. Ξ. 94, but the word there is ὄσσοισι.

z Ὄχος is everywhere neuter in Homer; we have just had the masculine form in v. 135, and no other is used by Pindar or the tragedians.

τὰ πρὶν δὲ πελώρια νῦν ἀΐστοῖ.
ΠΡ. εἰ γάρ μ' ὑπὸ γῆν νέρθεν τ' Ἀΐδου
τοῦ νεκροδέγμονος εἰς ἀπέραντον
Τάρταρον ἧκεν,
δεσμοῖς ἀλύτοις ἀγρίοις πελάσας,
ὡς μήτε θεὸς μήτε τις ἄλλος

— Ἀθέτως was restored for the old ἀθέσμως by Bentley[a] from the following gloss in Hesychius: Ἀθέτως· ἀθέσμως· οὐ συγκατατεθειμένως. Αἰσχύλος Προμηθεῖ Δεσμώτῃ.

151. πελώρια, *respected, venerable, awful.* Hesychius explains πελώριος by μέγας and δεινός: the Scholiast on Il. E. 741 says that πέλωρ signifies τὸ ἐξαίσιον καὶ φοβερόν. See Iph. Taur. 1248 γᾶς πελώριον τέρας.

— ἀΐστοῖ, *is obliterating* or *annihilating, is making* ἄϊστα. See vv. 232, 668, Aj. 515, Herod. III. 69, 127, and the note on v. 910; and compare Eum. 150, 162.

152. εἰ γὰρ, *utinam, would that!* See Matth. Gr. Gr. §. 617, 4, and §. 513, *Obs.* 2. Reisig would read Ἅιδου: this word has a rough breathing as a dissyllable, a soft one as a trisyllable.

153. νεκροδέγμονος. Πολυδέγμων and πολυδέκτης are epithets of Pluto in Hom. Hym. Cer. Compare Antig. 894.

— ἀπέραντον, *impassable:* from α and περαίνω. See Schol. C. on Nub. 3; ἀπέρατον τὸ μὴ ἔχον πέρας· ἀπέραντον δὲ τὸ μὴ περαινόμενον, καὶ τὸ ὅπερ μὴ δύναιτ' ἄν τις ἐξελθεῖν. Compare v. 1078.

155. ἀγρίοις. See v. 176. The greater number of the MSS. however, but not the Medicean, and all the old editions read ἀγρίως here, which Wellauer and Scholefield retain.

— πελάσας. The word is used transitively also in Med. 91, σὺ δ' ὡς μάλιστα τούσδ' ἐρημώσας ἔχε, Καὶ μὴ πέλαζε μητρὶ δυσθυμουμένῃ. See Matth. Gr. Gr. §. 423.

156. ὡς——ἐπεγήθει. For this construction compare v. 749 and Choeph. 195, and see Monk on Hipp. 643, Elmsley on Œd. Tyr. 1389, and Matth. Gr. Gr. §. 519, 6.

— μήτε θεός. Many, perhaps most, MSS. read μήποτε, which Elmsley preferred and Wellauer has adopted.

— μήτε τις ἄλλος. Elmsley suspected these words, because it was not probable that any mortal would rejoice at witnessing the sufferings of his great benefactor, and because the reply of the Chorus speaks only of the gods: he proposed therefore μήποτε θεὸς[b] μηδεὶς ἄλλος. But Prometheus in v. 116 recognises other beings besides θεοὶ and βροτοί; and the phrase seems to be intended to include all existing beings without necessarily implying that any of them either had

[a] Letter to Mill p. 66.
[b] On θεὸς as a monosyllable see Porson on Orest. 393.

τοῖσδ' ἐπεγήθει.
νῦν δ' αἰθέριον κίνυγμ' ὁ τάλας
ἐχθροῖς ἐπίχαρτα πέπονθα.
ΧΟ. τίς ὧδε τλησικάρδιος (στρ.)
θεῶν, ὅτῳ τάδ' ἐπιχαρῆ;
τίς οὐ ξυνασχαλᾷ κακοῖς
τεοῖσι, δίχα γε Διός; ὁ δ' ἐπικότως ἀεὶ
τιθέμενος ἄγναμπτον νόον,

or would have exulted over him. Reisig would at once read *ὡς μή τις θεὸς τοῖσδ' ἐπεγήθει.*

157. *ἐπεγήθει.* Some MSS. have *ἐπιγεγήθῃ*, some *ἐπιγεγήθει*, and some *ἐπεγεγήθει*. Hence Elmsley thought the right reading was *ἐγεγήθει*, because the word is continually used without the preposition, and because in the tragedians *γέγηθα* is of frequent occurrence, while *γηθῶ* is to be found in no other place except Choeph. 772.

158. *αἰθέριον κίνυγμα*, *ludibrium ventis.* Compare Milton *P. L.* II. 181 *Each on his rock transfix'd, the sport and prey Of racking whirlwinds.* Schütz quotes Lycophr. 1075; *Σήταια τλῆμον, σοὶ δὲ πρὸς πέτραις μόρος Μίμνει δυσαίων, ἔνθα γυιούχοις πέδαις Οἴκτιστα χαλκείῃσιν ὀργυιωμένη Θανῇ, πυρὶ φλέξασα δεσποτῶν στόλον, Ἔκβλητον αἰάζουσα Κραθίδος πέλας Τόργοισιν αἰώρημα φοινίοις δέμας.* *Κινύσσω* occurs in Choeph. 196.

159. *ἐπίχαρτα, ἐφ' οἷς χαίρει τις*, *delightful, gratifying.* See Agam. 722, Trach. 1262, and Thuc. III. 67 *οἴκτου τε ἀξιώτεροι τυγχάνειν οἱ ἀπρεπές τι πάσχοντες τῶν ἀνθρώπων· οἱ δὲ δικαίως, ὥσπερ οἵδε, τὰ ἐναντία ἐπίχαρτοι εἶναι*, where the Scholiast explains the two last words by *αὐτῶν τῷ ὀλέθρῳ πάντας ἐπιχαρῆναι.* *Ἐπιχαίρω* occurs in Aj. 136, 961. Several MSS. have *ἐπίχαρμα*, which in Blomfield's opinion may be defended by Pers. 1034 and Herc. Fur. 459 among other places.

160. *τλησικάρδιος*, *hard hearted.* See the note on v. 14, and on Agam. 430, where the word again occurs, but in a different sense.

161. *ξυνασχαλᾷ*, *sympathizes with.* See vv. 243, 303: *ἀσχαλάω* occurs in v. 764, Iph. Aul. 920, and Il. B. 297, where see Eustathius[c]; the other form *ἀσχάλλω* is used in Œd. Tyr. 937 and Orest. 785.

162. *τεοῖσι.* See Matth. Gr. Gr. §. 149, *Obs.*; Elmsley on Heracl. 911.

— *ὁ δέ.* For this use of the article see vv. 570, 658, 816, 856; Monk on Hipp. 280; and Matth. Gr. Gr. §. 286.

— *ἐπικότως*, *wrathfully*, *ὀργίλως* Schol. B. See the note on v. 602.

163. *τιθέμενος.* All the MSS. and old editions have *θέμενος.* The correction was suggested by Pauw for the sake of the metre, and was approved by Elmsley, who remarked that *ἀεὶ* is seldom found

[c] P. 224, 1.

δάμναται οὐρανίαν
γένναν· οὐδὲ λήξει, πρὶν ἂν ἢ κορέσῃ κέαρ, ἢ παλάμᾳ τινὶ
τὰν δυσάλωτον ἕλῃ τις ἀρχάν. 166
ΠΡ. ἦ μὴν ἔτ' ἐμοῦ, καίπερ κρατεραῖς
ἐν γυιοπέδαις αἰκιζομένου,
χρείαν ἕξει μακάρων πρύτανις,
δεῖξαι τὸ νέον βούλευμ' ὑφ' ὅτου
σκῆπτρον τιμάς τ' ἀποσυλᾶται.

with an aorist participle. Blomfield on the other hand follows Porson in rather correcting the antistrophic verse 182 δέδια γὰρ ἀμφὶ to δέδια δ' ἀμφὶ, and construes ἀεὶ with δάμναται. In illustration of the phrase see Pers. 142, Aj. 536 πρόνοιαν ἣν ἔθου, Il. I. 625 ἄγριον ἐν στήθεσσι θέτο μεγαλήτορα θυμόν, Apoll. Rhod. VI. 1669 θεμένη δὲ κακὸν νόον, a Scolium in Athen. XV. p. 695 and Theogn. 89 καθαρὸν θεμένη νόον, and Tyrt. fr. II. 5 ἐχθρὰν μὲν ψυχὴν θέμενος.

— ἄγναμπτον, *inflexible*. From γνάμπτω the same with κάμπτω which is used in vv. 32, 237, 306, 396, 513; γνάμψει occurs in v. 995. Compare Hipp. 1268 ἄκαμπτον φρένα, Il. Ω. 41 νόημα γναμπτόν (O. 203 στρεπταὶ μέν τε φρένες ἐσθλῶν), Pind. Isth. IV. 89 ψυχὰν ἄκαμπτος.

164. δάμναται, *oppresses*; ἕλκει, βιάζει, φθείρει Hesych. Δάμνημι is used in Il. E. 746, 893; δάμναται occurs actively in Odyss. Ξ. 488, and in Eur. Æol. fr. XXV. ἦ βραχὺ σθένος ἀνέρος· Ἀλλὰ ποικιλίᾳ πραπίδων Δεινὰ μὲν φῦλα πόντου Χθονίων τ' ἀερίων τε Δάμναται παιδεύματα[d]: δάμναμαι is used passively in Æsch. Suppl. 904.

165. κορέσῃ. From κορέννυμι. see Matth. Gr. Gr. §. 240. Κορέσαι occurs in Phil. 1156, κορεσθεὶς in Hipp. 112.

— παλάμᾳ: μηχανῇ· παλαμᾶσθαι γὰρ τὸ μηχανᾶσθαι Schol. B.

166. δυσάλωτον: δυσχερῶς κρατούμενον Hesych. Œd. Col. 1723 κακῶν γὰρ δυσάλωτος οὐδείς.

167. Compare v. 907.

168. γυιοπέδαις, *fetters*, δεσμοῖς τῶν μελῶν Schol. A. Γυῖον occurs in Pers. 913 and Suppl. 720.

169. πρύτανις: βασιλεὺς, ἄρχων, ταμίας, διοικητὴς, προστάτης, φύλαξ Suid. See Æsch. Suppl. 370, Sphinx fr. 220, Troad. 1288 Κρόνιε, πρύτανι Φρύγιε, γενέτα Πάτερ, Milton *P. L.* II. 359 *Heaven's high Arbitrator*. For the officers called πρυτάνεις at Athens see Robinson's *Antiquities of Greece* b. I. ch. 13.

170. τὸ νέον βούλευμα. See vv. 764—768, 908—914.

171. σκῆπτρον τιμάς τε. Compare v. 761, and see Matth. Gr. Gr. §. 424, 1.

— ἀποσυλᾶται. The present tense to signify the certainty of a future event: see Matth. Gr. Gr. §. 504, 3.

d Compare with this fragment Antig. 332—353.

*καί μ' οὔτι μελιγλώσσοις πειθοῦς*
*ἐπαοιδαῖσιν*
*θέλξει, στερεάς τ' οὔποτ' ἀπειλὰς*
*πτήξας τόδ' ἐγὼ καταμηνύσω,*
*πρὶν ἂν ἐξ ἀγρίων δεσμῶν χαλάσῃ,*
*ποινάς τε τίνειν*
*τῆσδ' αἰκίας ἐθελήσῃ.*
ΧΟ. *σὺ μὲν θρασύς τε καὶ πικραῖς* (ἀντ.)
*δύαισιν οὐδὲν ἐπιχαλᾷς.*
*ἄγαν δ' ἐλευθεροστομεῖς.*
*ἐμὰς δὲ φρένας ἐρέθισε διάτορος φόβος·*

172—176. Compare vv. 989—996.

172. *καί μ' οὔτι.* This reading is supported by a majority of MSS.: others have *καίτοι μ' οὐ* or *καί μ' οὔ τοι*, *contra metrum* according to Wellauer, but Dawes' Canon is not absolutely universal; see Dawes M. C. pp. 363—382 ed. 1827 and Elmsley on Med. 288: on the perpetual confusion between *τὶ* and *τοὶ* see Valckenaer on Phœn. 455. Blomfield adopted Porson's emendation *καί μ' οὔτε*, referring to vv. 244, 260, Antig. 763, Hipp. 302. On the cæsura in this line see Herm. de Metr. p. 374, Gaisford on Hephæst. p. 279, and Tate on Greek Metres.

— *μελιγλώσσοις.* This metaphor has been in use ever since Homer's description of Nestor[e] *τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή*: see Av. 908 *μελιγλώσσων ἐπέων ἀοιδάν*, Bacchyl. in Stob. Flor. 55, 3, *μελιγλώσσων ἀοιδᾶν ἄνθεα*: Pind. Ol. VI. 36, Pyth. III. 113, Nem. III. 7, XI. 23, Isth. II. 12, 46. Some MSS. have *μελιγλώσσης*, which is not Greek, and if it were would be inferior poetry.

173. *ἐπαοιδαῖσιν*, *charms.* The contracted form *ἐπῳδὴ* occurs in Eum. 649. Compare Œd. Col. 1194 *φίλων ἐπῳδαῖς ἐξεπᾴδονται φύσιν*, Hipp. 478 *εἰσὶν δ' ἐπῳδαὶ καὶ λόγοι θελκτήριοι*, Pind. Pyth. IV. 385 *λιτὰς ἐπαοιδάς.*

175. *πτήξας.* See note on v. 29.

180. *ἐλευθεροστομεῖς.* Compare Pers. 591, Æsch. Suppl. 948, Œd. Tyr. 706, Elect. 1256, Aj. 1258 *θαρσῶν ὑβρίζεις κἀξελευθεροστομεῖς*, Androm. 153, Ion 676, Propert. I. 9, 1 Dicebam tibi venturos, irrisor, amores, Nec tibi perpetuo libera verba fore.

181. *ἐρέθισε.* All the MSS. have *ἠρέθισε*: the alteration was made by Turnebus, and has been adopted by Blomfield and the later editors except Scholefield, for the sake of the metre. *Ἐρέθω*,

[e] Il. A. 249.

δέδια γὰρ ἀμφὶ σαῖς τύχαις,
πᾷ ποτε τῶνδε πόνων
χρή σε τέρμα κέλσαντ' ἐσιδεῖν. ἀκίχητα γὰρ ἤθεα καὶ κέαρ
ἀπαράμυθον ἔχει Κρόνου παῖς.
ΠΡ. οἶδ' ὅτι τραχὺς καὶ παρ' ἑαυτῷ
τὸ δίκαιον ἔχων Ζεύς· ἀλλ' ἔμπας

*to provoke, excite,* or *irritate,* occurs in Il. A. 519, Γ. 414. See v. 1045.

182. δέδια. See Matth. Gr. Gr. §. 230.

— γὰρ ἀμφί. See note on v. 163. Bothe reads δέδιά γ' ἀμφί.

184. κέλσαντα. Κέλλω signifies *navem appellere, to bring a ship to her moorings,* and sometimes *to run a vessel ashore;* the grammarians repeatedly explain it by the word ἐλλιμενίζομαι. Prose writers generally say ὀκέλλω[f]. Compare Hipp. 140 θανάτου θέλουσαν Κέλσαι ποτὶ τέρμα δύστανον. Κέλλω takes an accusative case without a preposition in Æsch. Suppl. 16, Rhes. 934.

— ἀκίχητα ἤθεα, "*ways past finding out*": ἀκατάληπτα Hesych.

185. ἀπαράμυθον. See notes on vv. 34 and 130. Several MSS. have οὐ παράμυθον[g], the transcribers probably not being aware of the license which the poets used of lengthening the negative α when their metre required it: see Porson on Med. 139, Matth. Gr. Gr. §. 19, c. The word occurs with the first syllable short in Iph. Aul. 620.

186. παρ' ἑαυτῷ Τὸ δίκαιον ἔχων. See v. 404, and compare Eur. Suppl. 429, οὐδὲν τυράννου δυσμενέστερον πόλει, Ὅπου τὸ μὲν πρώτιστον οὐκ εἰσὶν νόμοι Κοινοί, κρατεῖ δ' εἷς τὸν νόμον κεκτημένος Αὐτὸς παρ' αὑτῷ: see too Eustath. on Il. B. 196, p. 201, 2; παρὰ Ἡσιόδῳ[h] διαφέρει ὁ χειροδίκης καὶ ὁ ἐν χερσὶν ἔχων τὴν δίκην· χειροδίκης μὲν γὰρ συνθέτως ὁ βίαιος καὶ οὐκ ἐν τοῖς νόμοις ἀλλ' ἐν χερσὶ ταῖς ἑαυτοῦ κείμενον ἔχων τὸ δίκαιον· δίκην δὲ ἔχων ἐν χερσὶν ὁ δίκαιος καὶ ἀεὶ πρὸ χειρῶν οἷον φέρων τὸ δίκαιον.

187. After ἔμπας all the MSS. and the second Scholiast read οἴω, which is omitted by most editors as needless for the sense and injurious to the metre. Reisig however suspects that the next line should run thus, οἴω πάλιν αὖ μαλακογνώμων.

[f] Upon this prefix see Eustath. on Il. B. 269, p. 218, 17: τοῦ δὲ μόργω καὶ μόργνυμι κοινότερον ἐκ πλεονασμοῦ τοῦ ō παρὰ τοῖς μεθ' Ὅμηρον τὸ ὀμόργω καὶ ὀμόργνυμι. ὡς δὲ πλεονάζει τὸ ō ἐν πολλοῖς οὐκ ἄδηλον. οὕτω γὰρ ἐκ τοῦ νύττω νύξω ὁ ὄνυξ, καὶ ἐκ τοῦ τλῶ ὄτλος ἡ κακοπάθεια, καὶ ὀδύνη παρὰ τὸ δύνω. εὑρίσκεται δὲ καὶ τὸ ὀδύρεσθαι δύρεσθαι· εὕρηται δὲ καὶ ὁ Ὀβριάρεως καθ' ὅμοιον πλεονασμόν. δοκεῖ δέ τισι τοιοῦτον εἶναι καὶ τὸ Ἰλεὺς Ὀϊλεύς, καὶ τὸ ὀδὰξ, ὅ ἐστι δηκτικῶς. Compare what he says on Il. Z. 403, p. 650, 46; and see Matth. Gr. Gr. §. 153, *Obs.* 1.

[g] Παράμυθος is not acknowledged by the Lexicographers, and is scarcely conformable to analogy. The right word would be εὐπαράμυθος like εὐπαράγωγος in Equit. 1115.

[h] See Hes. Op. 187, 190, where after calling the people of the iron age χειροδίκαι he adds δίκη δ' ἐν χερσὶ καὶ αἰδὼς Οὐκ ἔσται.

μαλακογνώμων
ἔσται ποθ', ὅταν ταύτῃ ῥαισθῇ·
τὴν δ' ἀτέραμνον στορέσας ὀργὴν
εἰς ἀρθμὸν ἐμοὶ καὶ φιλότητα

188. *μαλακογνώμων.* Iph. Aul. 602 *μαλακῇ γνώμῃ.* The same metaphor continues from *τραχὺς* through this word to *ῥαισθῇ* and *ἀτέραμνον.*

189. *ταύτῃ, this way, thus,* rather than *by these means.* See v. 511, Antig. 722, Soph. Ter. fr. 517, 3, Med. 365, Hipp. 41, Equit. 843 *οὐκ, ὠγαθοί, ταῦτ' ἐστί πω ταύτῃ,* which the Scholiast explains *οὐ ταῦτα τοῦτον ἕξει τὸν τρόπον.*

— *ῥαισθῇ.* 'Ραίω signifies *to crush,* or *bruise,* or *break:* see note on v. 56. It is commonly explained by *φθείρω,* and such is its meaning in its compounds; see *διαρραισθέντας* in v. 236, *θυμοραϊστὴς θάνατος* in Il. N. 544, *κυνοραϊστὴς* in Odyss. P. 300 and Arist. Rhet. II. 20, 6, *λυκορραισταὶ κύνες* in an epigram on Euripides.

190. *ἀτέραμνον,* properly *tough, not tender,* then *harsh, unyielding.* It occurs again in v. 1062 and in Odyss. Ψ. 167: *ἀτεράμων* is used in Vesp. 730 *μηδ' ἄφρων γένῃ, Μηδ' ἀτενὴς ἄγαν ἀτεράμων τ' ἀνήρ,* and in Plat. Legg. IX. p. 853, d. Eustathius on Odyss. A. 338, p. 1421, 28, explains *ἀτεράμων* by *μὴ τειρόμενος τὸ κῆρ,* and on Odyss. Ψ. 167, p. 1942, 64, *ἀτέραμνον* by *τὸ ἀτειρὲς καὶ σκληρὸν καὶ μὴ τέρεν.* But by a comparison of what he says on this latter passage and on Il. Σ. 474, p. 1154, 14, with the remarks of the Scholiast on Vesp. 730, it appears that both words were usually, if not properly, said of vegetables which either had not been boiled at all or were not softened by boiling. See Ruhnken on *κερασβόλον* and *ἀτενὴς* in Tim. Lex. Plat.

— *στορέσας.* The more Attic form *στόρνυμι* occurs in its proper application in Trach. 902 *κοῖλα δέμνια στορνύντα,* and again with the same metaphorical sense as in the text in Heracl. 702 *λῆμα μὲν οὔπω στόρνυσι χρόνος Τὸ σόν.* There is an intermediate, but still metaphorical, use of the word, when it means to calm "the raging of the sea," to level the roughness of the waves[1], as in Odyss. Γ. 158 *ἐστόρεσεν δὲ θεὸς μεγακήτεα πόντον.* Compare Virg. Æn. V. 820 Subsidunt undæ, tumidumque sub axe tonanti Sternitur æquor aquis; and VIII. 89; with Stat. Sylv. II. 5, 1 Quid tibi constrata mansuescere profuit ira? and Tac. Hist. I. 58 Stratis jam militum odiis.

191. *ἀρθμὸν, agreement, union.* See Hom. Hym. Merc. 524 *Λητοΐδης κατένευσεν ἐπ' ἀρθμῷ καὶ φιλότητι,* Callim. fr. 199 *ἀρθμὸν δ' ἀμφοτέροις καὶ φιλίην ἔταμον,* Odyss. Π. 427 *οἱ δ' ἡμῖν ἄρθμιοι ἦσαν,* He-

[1] In Il. I. 213 the words *ἀνθρακιὴν στορέσας* do not signify that Patroclus strewed the coals about in order to put out the fire, but that he levelled them in order that they might give out a more equable heat and form a fitter surface for broiling.

σπεύδων σπεύδοντί ποθ' ἥξει.
ΧΟ. πάντ' ἐκκάλυψον καὶ γέγων' ἡμῖν λόγον,
ποίῳ λαβών σε Ζεὺς ἐπ' αἰτιάματι,
οὕτως ἀτίμως καὶ πικρῶς αἰκίζεται·
δίδαξον ἡμᾶς, εἴ τι μὴ βλάπτει λόγῳ.
ΠΡ. ἀλγεινὰ μέν μοι καὶ λέγειν ἐστὶν τάδε,
ἄλγος δὲ σιγᾶν, πανταχῇ δὲ δύσποτμα.
ἐπεὶ τάχιστ' ἤρξαντο δαίμονες χόλου
στάσις τ' ἐν ἀλλήλοισιν ὠροθύνετο,

rod. VI. 83, VII. 101, IX. 9, 37, Il. H. 302 ἐν φιλότητι διέτμαγεν ἀρθμήσαντε. The word is derived from ἄρω, *to fit, to unite,* or *to suit,* as in Il. A. 136 ἄρσαντες κατὰ θυμόν: whence also comes ἄρμενον which Hesychius explains by φίλιον, and which occurs in Hes. Theog. 639 and Scut. Herc. 117.

— The last syllable of φιλότητα, the lengthening of which is required by the principle of *synaphea,* is made long by the σπ of σπεῦδων.

193. γέγωνε, *speak plainly.* The same barytone form is used in v. 784, Œd. Col. 213, Phil. 238, and Orest. 1220; elsewhere the tenses are formed from γεγωνεῖν: γεγωνίσκειν occurs in v. 627 and in Eur. Elect. 809. According to Eustath. on Il. M. 337, p. 909, 55, Homer uses the verb not ἐπὶ τοῦ βοᾶν, ἀλλ' ἐπὶ τοῦ ἀκούεσθαι, ἢ μᾶλλον ἐπὶ τοῦ μέγα καὶ ἐξάκουστον βοᾶν καὶ ὡς εἰπεῖν γνωστόν: see also the remainder of his remarks, and compare the Scholiast on Il. Θ. 223 γεγωνέμεν οὐ ψιλῶς ἐστὶ φωνεῖν ἀλλ' ἀκουστὸν φθέγγεσθαι. Its proper meaning then is *to speak,* not necessarily aloud, but *audibly* and therefore *intelligibly.* Γεγωνὰ from γεγωνὸς will be found in Sept. 443.

194. ἐπ' αἰτιάματι. Compare v. 255, Æsch. Suppl. 7, Hipp. 1067, Orest. 756, Thuc. VII. 48 ἐπ' αἰσχρᾷ αἰτίᾳ ἀπολέσθαι.

196. εἴ τι μὴ βλάπτει λόγῳ. Compare v. 763.

197. Compare v. 106, Phil. 329, Lysist. 713; Vell. Paterc. II. 18 Vir neque silendus neque dicendus sine cura; Virg. Æn. III. 39 Eloquar, an sileam?

199. ἐπεὶ τάχιστα, *as soon as:* like ὡς τάχιστα in v. 228. Herod. VI. 13 ἐπεί τε τάχιστα, Xen. Anab. VII. 2, 6 ἐπεὶ ἦλθε τάχιστα, III. 1, 9 ἐπειδὰν τάχιστα, Aristot. Polit. III. 13 ἐπεὶ γὰρ θᾶττον ἐγκρατῶς ἔσχον τὴν ἀρχὴν, ἐταπείνωσαν αὐτοὺς παρὰ τὰς συνθήκας, Herod. I. 11 ὡς δ' ἡμέρη τάχιστα ἐγεγόνεε. In this latter phrase, as is remarked by Schweighæuser, Herodotus invariably inserts some word or words between ὡς and τάχιστα.

200. στάσις, *dissension.* Compare v. 1088. It frequently means one side in such dissension, *a faction* or *party,* and thence as in Eum. 311 *a band.*

— ὠροθύνετο. A derivative from ὄρω, used several times by Homer.

*οἱ μὲν θέλοντες ἐκβαλεῖν ἕδρας Κρόνον,*
*ὡς Ζεὺς ἀνάσσοι δῆθεν, οἱ δὲ τοὔμπαλιν*
*σπεύδοντες, ὡς Ζεὺς μήποτ' ἄρξειεν θεῶν,*
*ἐνταῦθ' ἐγὼ τὰ λῷστα βουλεύων πιθεῖν*
*Τιτᾶνας, Οὐρανοῦ τε καὶ Χθονὸς τέκνα,*
*οὐκ ἠδυνήθην· αἱμύλας δὲ μηχανὰς*

201. *οἱ μὲν—οἱ δέ.* These plurals may be either referred to *ἤρξαντο δαίμονες,* or made divisions of *στάσις,* as in Phœn. 1462, *ἦν δ' ἔρις στρατηλάταις, Οἱ μὲν πατάξαι πρόσθε Πολυνείκη δορὶ, Οἱ δ', ὡς θανόντων οὐδαμοῦ νίκη πέλοι:* Bacch. 1131 *ἦν δὲ πᾶσ' ὁμοῦ βοὴ, Ὁ μὲν στενάζων ὅσον ἐτύγχανεν πνέων, Αἱ δ' ἠλάλαζον:* Xen. Hellen. II. 2, 3 *οἰμωγὴ ἐκ τοῦ Πειραιῶς διὰ τῶν μακρῶν τειχῶν ἐς ἄστυ διῆκεν, ὁ ἕτερος τῷ ἑτέρῳ παραγγέλλων.* See Elmsley on Heracl. 40.

— *ἕδρας.* The Ionic form *ἕδρης,* which is found in several MSS., is preferred by Brunck, Schütz, Butler, Blomfield, Wellauer, and Scholefield: see Matth. Gr. Gr. §. 68, *Obs.* 2.

202. *ἀνάσσοι.* Some MSS. read *ἀνάσσῃ,* which Wellauer has adopted, observing that the optative in the next line gave occasion for the corruption and that his restoration is absolutely necessary to the sense. He says, *ἀνάσσῃ* refertur ad rem in posterum duraturam, *ἄρξειεν* autem ad consilium quod exitum statim habiturum est; and refers to Herod. IX. 51 *ἐς τοῦτον δὴ τὸν χῶρον ἐβουλεύσαντο μεταναστῆναι, ἵνα καὶ ὕδατι ἔχωσι χρᾶσθαι ἀφθόνῳ, καὶ οἱ ἱππέες σφέας μὴ σινοίατο:* and Thucyd. VII. 87 *οἱ μὲν γὰρ ἵνα διατρίβῃ—τὰ τῶν Πελοποννησίων—, οἱ δὲ ἵνα τοὺς Φοίνικας—ἐκχρηματίσαιτο ἀφείς.*

— *τοὔμπαλιν,* not *on the contrary* adverbially, but *the reverse* an accusative case after *σπεύδοντες,* according to the construction in Æsch. Suppl. 599, Agam. 151, Soph. Elect. 251, Hec. 122, Phœn. 582. See Agam. 1424, Pers. 223, Hec. 789 *εἰ μὲν ὅσιά σοι παθεῖν δοκῶ, Στέργοιμ' ἄν· εἰ δὲ τοὔμπαλιν, σύ μοι γενοῦ Τιμωρός:* Hipp. 390 *τοὔμπαλιν πεσεῖν φρενῶν:* Hel. 309, ΧΟ. *πόλλ' ἂν γένοιτο καὶ διὰ ψευδῶν ἔπη.* ΕΛ. *καὶ τἄμπαλίν γε τῶνδ' ἀληθείας σαφῆ,* as Dindorf correctly reads, supplying *διὰ* again before *ἀληθείας.*

204. *λῷστα, most eligible: συμφέροντα, ἄριστα* Hesych. The comparative form *λῷον* occurs in Pers. 526. It is derived from the Doric *λάω λῶ, volo,* from which *λῆμα* also comes.

205. Hes. Theog. 644 *Γαίης τε καὶ Οὐρανοῦ ἀγλαὰ τέκνα.*

206. *ἠδυνήθην.* Attic for *ἐδυνήθην.* Moeris p. 175 *ἤμελλον, ἠβουλόμην, ἠδυνάμην, ηὐξάμην, διὰ τοῦ η, Ἀττικῶς· διὰ δὲ τοῦ ε, Ἑλληνικῶς.* See Matth. Gr. Gr. §. 162, *Obs.* 3.

— *αἱμύλας.* This adjective is made an epithet of Ulysses in Aj. 388, Rhes. 498, 709, and Eur. Tel. fr. X.; see also Equit. 687 *πανουργίαις Μείζοσι κεκασμένον Καὶ δόλοισι ποικίλοις Ῥήμασίν θ' αἱμύλοις,* Lysist. 1269 *αἱμυλᾶν ἀλωπέκων,* Hes. Op. 371 *μηδὲ γυνή σε νόον πυγοστόλος ἐξαπατάτω Αἱμύλα κωτίλ-*

*ἀτιμάσαντες καρτεροῖς φρονήμασιν*
*ᾤοντ' ἀμοχθὶ πρὸς βίαν τε δεσπόσειν·*
*ἐμοὶ δὲ μήτηρ οὐχ ἅπαξ μόνον Θέμις*
*καὶ Γαῖα, πολλῶν ὀνομάτων μορφὴ μία,*

λουσα. By a comparison of these passages and Pind. Nem. VIII. 55 we may translate *αἱμύλος crafty*, in accordance with the explanation of the Scholiast on Plato [k], ποικίλος, πυκνὸς, πανοῦργος, δολερός. Αἱμύλιος occurs in Odyss. A. 56, Hes. Op. 78, 787, Theog. 890, and in Theogn. 704. Blomfield says that *æmulus* is the very same word with αἱμύλος, but does not trace the connection between their meanings. There is perhaps more reason for thinking that the family of the Æmilii derived their name from this origin; for Plutarch in his life of Paullus Æmilius says that according to some authorities their ancestor was Mamercus, Πυθαγόρου παῖς τοῦ σοφοῦ, δι' αἱμυλίαν λόγου καὶ χάριν Αἱμύλιος προσαγορευθεὶς, using αἱμυλίαν [l] for *urbanity, suavity, courteousness*.

207. ἀτιμάσαντες, *having disregarded* or *rejected*. Compare v. 783 and Æsch. Suppl. 378.

208. ἀμοχθί. On the orthography of this and similar adverbs, and on the quantity of their final syllable, consult by all means Blomfield's Glossary. See too Elmsley on Med. 1324 and Matth. Gr. Gr. §. 257, d. We shall find in various instances that Dindorf does not fully acquiesce in Blomfield's theory, although he has here adopted the reading of the Medicean MS.

— πρὸς βίαν, *forcibly, violently*: as πρὸς τὸ καρτερὸν in v. 212, and πρὸς τὸ βίαιον in Agam. 130. Compare v. 353. Sometimes it means *by force, on compulsion*, as in Soph. fr. 701 τὸ πίνειν πρὸς βίαν Ἶσον κακὸν πέφυκε τῷ διψῆν βίᾳ: compare vv. 592, 672, Agam. 876. And sometimes with a genitive case it signifies *in spite of, against the will of*, as in Œd. Col. 657 πρὸς βίαν ἐμοῦ: compare Eum. 5. See Matth. Gr. Gr. §. 591, ε, and Elmsley on Med. 525.

209. οὐχ ἅπαξ μόνον. Compare Œd. Tyr. 689, Androm. 81.

210. Schütz decided that this verse is spurious, because it identifies Θέμις and Γαῖα, whereas in v. 874 Θέμις is expressly called Τιτανὶς, and the Titans both male and female were all of them children of Oceanus and Terra, and because in the beginning of the Eumenides Θέμις is as expressly called the daughter of Γαῖα. Butler asserts the genuineness of the line even at the expense of the poet's consistency, for he thinks the interval is quite sufficient to allow of any such confusion; but Bothe and Wellauer seem to have adopted the safest argument in its defence by denying altogether the identity of the two goddesses. If any person is startled at finding a singular verb in conjunction with two distinct subjects, let him consult Matth. Gr. Gr.

k Ed. Ruhnken p. 59.
l Αἱμύλος· ἀστεῖος, συνετὸς, ὀξὺς ἐν τῷ λέγειν Hesych.

*τὸ μέλλον ᾗ κραίνοιτο προὐτεθεσπίκει,*
*ὡς οὐ κατ᾽ ἰσχὺν οὐδὲ πρὸς τὸ καρτερὸν*
*χρείη, δόλῳ δὲ τοὺς ὑπερέχοντας κρατεῖν.*
*τοιαῦτ᾽ ἐμοῦ λόγοισιν ἐξηγουμένου*
*οὐκ ἠξίωσαν οὐδὲ προσβλέψαι τὸ πᾶν.*

§. 304. Compare Bacch. 275 *Δημήτηρ θεὰ, Γῆ δ᾽ ἐστὶν, ὄνομα δ᾽ ὁπότερον βούλει κάλει,* with Phœn. 686; Eur. fr. inc. CXXI. *καὶ Γαῖα μῆτερ· Ἑστίαν δέ σ᾽ οἱ σοφοὶ Βροτῶν καλοῦσιν*: Apul. Met. XI. En! adsum, rerum Natura parens,—— cujus numen unicum multiformi specie, ritu vario, nomine multijugo totus veneratur orbis: Soph. fr. 678 *ὦ παῖδες, ἥ τοι Κύπρις οὐ Κύπρις μόνον, Ἀλλ᾽ ἐστὶ πολλῶν ὀνομάτων ἐπώνυμος.*

211. *κραίνοιτο, should be accomplished.* The word is commonly used of the decrees of fate or of the gods. In a fragment preserved in Plut. Moral. p. 821, b, which Musgrave referred to the Alexander (Paris) of Euripides, Cassandra says *ἄκραντα γάρ μ᾽ ἔθηκε θεσπίζειν θεός.* See Toup on Longin. XV. 4. In Sophocles however, perhaps in every instance, it signifies *to sway* or *to govern.*

— *προὐτεθεσπίκει.* Cic. Epist. Att. VIII. 11, *προθεσπίζω* igitur, noster Attice, non ariolans, ut illa[m] cui nemo credidit, sed conjectura prospiciens. The simple verb occurs in Agam. 1210.

212. *κατ᾽ ἰσχὺν, by force.* So *κατὰ τὸ ἰσχυρὸν* in Herod. IX. 2, and *κατὰ κράτος* continually. In Eur. fr. inc. XXI. 4 *κατ᾽ ἰσχὺν* means *in respect of strength; ὅστις κατ᾽ ἰσχὺν πρῶτος ὠνομάζετο, Ἢ τόξα πάλλων ἢ μάχῃ δορὸς σθένων, Τοῦτον τυραννεῖν τῶν κακιόνων ἐχρῆν.*

— *πρὸς τὸ καρτερόν.* See the note on *πρὸς βίαν* in v. 208, and Matth. Gr. Gr. §. 591, ε. Besides the phrases quoted in that note Æschylus uses in the same adverbial way *πρὸς ἡδονὴν* in v. 494, *πρὸς ἀλκὴν* in Sept. 498, Suppl. 832, *πρὸς ἀνάγκην* in Pers. 569, *πρὸς κόρον* in Agam. 382, *πρὸς δίκην* in Choeph. 884.

213. *χρείη.* The MSS. and early editions have all of them either *χρὴ ἢ* or *χρεί᾽ ᾖ*: for the true reading we are indebted to the sagacity of Dawes; see M. C. p. 596 ed. 1827.

— *ὑπερέχοντας.* Butler pronounced Porson's emendation *ὑπερσχόντας* to be unice verum, and Blomfield adopted it with the brief remark that aoristum postulat sensus. But may not *τοὺς ὑπερέχοντας* signify *those who were then superior,* and be not the subject of *κρατεῖν*, but the accusative case after it, as in Choeph. 81, Æsch. Suppl. 761, Hipp. 401, 696, 1040, Alcest. 490, Ion 1095, Bacch. 1001?

215. *οὐκ ἠξίωσαν, did not deign, did not think proper.* So Œd. Tyr. 1413 *ἀξιώσατ᾽ ἀνδρὸς ἀθλίου θιγεῖν,* Thuc. III. 37 *ἀμαθέστεροι τῶν νόμων ἀξιοῦσιν εἶναι.* Sometimes the verb signifies *to think oneself deserving, to claim,* as in Thuc.

m Cassandra namely, see Cic. de Div. I. 31.

*κράτιστα δή μοι τῶν παρεστώτων τότε*
*ἐφαίνετ' εἶναι προσλαβόντα μητέρα*
*ἑκόνθ' ἑκόντι Ζηνὶ συμπαραστατεῖν.*

VII. 15 ἀξιῶ δ' ὑμῶν ξυγγνώμης τυγχάνειν: sometimes, with an accusative and a genitive case, *to think another person deserving*, as in Med. 962 εἴπερ ἡμᾶς ἀξιοῖ λόγου τινός, whence we get the passive voice below in v. 240.

216. τῶν παρεστώτων τότε, *of what then occurred to me*, or *of what then was in my power*. Compare Agam. 1053; Herod. VII. 46 οὐδεὶς οὕτω ἄνθρωπος ἐὼν εὐδαίμων πέφυκε——τῷ οὐ παραστήσεται πολλάκις——τεθνάναι βούλεσθαι μᾶλλον ἢ ζώειν: Equit. 30 κράτιστα τοίνυν τῶν παρόντων ἐστὶ νῷν, Θεῶν ἰόντε προσπεσεῖν που πρὸς βρέτας: Tacit. Hist. IV. 56 optimum e præsentibus ratus; Ann. II. 80 tutissima e præsentibus.

217. Προσλαβόντα is the reading of only five MSS.; the Medicean and all the rest together with the early editions have προσλάβοντι, which Wellauer and Scholefield preserve. The change from a dative to an accusative case, especially in participles, is illustrated by Brunck on Soph. Elect. 480, Elmsley on Heracl. 693 and Med. 1207, and Matth. Gr. Gr. §. 556, *Obs.* 3, compared with §. 537, and instances will be found in Agam. 1611 and Choeph. 411. But does the frequent use of this elegance necessarily establish it as an universal rule? Elmsley thought it did, and that the dative cases, wherever they occur, are owing to the ignorance or "little learning" of the transcribers, who would have made the alteration every where had not the metre in some places compelled them to spare the accusative. Leaving however the general question, it may perhaps be argued that the passage before us is of a peculiar character, and that the poet would never have used the dative προσλαβόντι with the accusative ἑκόντα immediately following. But see Soph. Elect. 959; ᾗ πάρεστι μὲν στένειν Πλούτου πατρῴου κτῆσιν ἐστερημένῃ, Πάρεστι δ' ἀλγεῖν ἐς τοσόνδε τοῦ χρόνου Ἄλεκτρα γηράσκουσαν ἀνυμέναιά τε: and Med. 1236; φίλαι, δέδοκται τοὔργον ὡς τάχιστά μοι Παῖδας κτανούσῃ τῆσδ' ἀφορμᾶσθαι χθονός, Καὶ μὴ σχολὴν ἄγουσαν ἐκδοῦναι τέκνα Ἄλλῃ φονεῦσαι δυσμενεστέρᾳ χερί: where indeed Elmsley would read ἐστερημένην and κτανοῦσαν, but in opposition to all the MSS. In fact the difference of case would seem to be here peculiarly accurate: the accusative ἑκόντα is in close connection with the infinitive mood, but the dative should be connected as closely with the preceding verb, ἐφαίνετό μοι προσλαβόντι μητέρα *after consulting my mother*, *matre in consilium adhibita*, as Scholefield renders it.

218. συμπαραστατεῖν, *to take my stand beside*, *to assist*. Ran. 385 Δήμητερ, ἁγνῶν ὀργίων Ἄνασσα, συμπαραστάτει: Eccles. 15 στοὰς—— ὑποιγνύσαισι συμπαραστατεῖς. Παραστατεῖν in the tragedians merely means *to stand by* or *be present*; see Agam. 14, 877, 1079, 1201, Œd. Tyr. 400, Soph. Elect. 917, Rhes. 638, Phœn. 160: the idea of *assistance* and *support* in the

*ἐμαῖς δὲ βουλαῖς Ταρτάρου μελαμβαθὴς*
*κευθμὼν καλύπτει τὸν παλαιγενῆ Κρόνον*
*αὐτοῖσι συμμάχοισι. τοιάδ᾽ ἐξ ἐμοῦ*
*ὁ τῶν θεῶν τύραννος ὠφελημένος*
*κακαῖσι ποιναῖς ταῖσδέ μ᾽ ἐξημείψατο.*
*ἔνεστι γάρ πως τοῦτο τῇ τυραννίδι*
*νόσημα, τοῖς φίλοισι μὴ πεποιθέναι.*
*ὃ δ᾽ οὖν ἐρωτᾶτ᾽, αἰτίαν καθ᾽ ἥντινα*
*αἰκίζεταί με, τοῦτο δὴ σαφηνιῶ.*
*ὅπως τάχιστα τὸν πατρῷον ἐς θρόνον*
*καθέζετ᾽, εὐθὺς δαίμοσιν νέμει γέρα*

compound is derived from *παραστάτης*, a military word of nearly the same meaning with *παρασπιστής*, *a comrade*; see Pers. 956, Antig. 671, Heracl. 88, 125.

219. *μελαμβαθής*. The MSS. vary between *μελεμβαφὴς*, *μελαμβαφὴς*, *μελεμβαθὺς*[n], *μελαμβαθὺς*[n], *μελεμβαθὴς*, and the right reading, which was first adopted by Brunck. The meaning is *deep even to blackness*, as the dark blue of the sky is attributed to its profundity. It occurs in Soph. Polyx. fr. 469 *ἀκτὰς ἀπαίωνάς τε καὶ μελαμβαθεῖς Λιποῦσα λίμνης ἦλθον ἠχούσης γόους*, Phœn. 1010 *σηκὸν ἐς μελαμβαθῆ Δράκοντος*, Apoll. Rhod. IV. 517 *ἐπ᾽ Ἰλλυρίοιο μελαμβαθέος ποταμοῖο*. Compare vv. 1028, 1050; Hes. Theog. 851 *Τιτῆνές θ᾽ ὑποταρτάριοι Κρόνον ἀμφὶς ἐόντες*: Il. Ξ. 274, 279, and Θ. 479 *ἵν᾽ Ἰαπετός τε Κρόνος τε Ἥμενοι οὔτ᾽ αὐγῇς ὑπερίονος ἠελίοιο Τέρποντ᾽ οὔτ᾽ ἀνέμοισι, βαθὺς δέ τε Τάρταρος ἀμφίς*.

221. *αὐτοῖσι συμμάχοισι*, *with his allies, una cum sociis.* This phrase is very copiously illustrated by Monk on Hipp. 1184 and Elmsley on Med. 160: see too Matth. Gr. Gr. §. 405, *Obs.* 3. Æschylus has again used it in v. 1047 and in Sept. 551.

224. Compare Hipp. 7 *ἔνεστι γὰρ δὴ κἀν θεῶν γένει τόδε*: Œd. Tyr. 380—385.

225. *νόσημα*. Compare vv. 384, 685, 1069.

227. *σαφηνιῶ*, *I will explain.* This verb, which perhaps is not to be found in Sophocles, Euripides, or Aristophanes, occurs again in v. 621 and in Choeph. 678: we have *σαφηνῶς* in v. 781, *σαφηνὴς* in Pers. 634, 738, Choeph. 197, Trach. 892, *σαφήνεια* in Sept. 67.

228. *ὅπως τάχιστα*. See note on v. 199.

229. *καθέζετο*. Brunck wishing to preserve the augment read *ἐκαθέζετο*: his error was corrected

**[n] These two words, as Blomfield observes, are contrary to analogy; for adjectives in *υς* when compounded change their termination to *ης*, as *πτερυγωκής*, *κυνοθρασής*, &c.**

*ἄλλοισιν ἄλλα καὶ διεστοιχίζετο*
*ἀρχήν· βροτῶν δὲ τῶν ταλαιπώρων λόγον*
*οὐκ ἔσχεν οὐδέν', ἀλλ' ἀϊστώσας γένος*
*τὸ πᾶν ἔχρῃζεν ἄλλο φιτῦσαι νέον.*
*καὶ τοῖσιν οὐδεὶς ἀντέβαινε πλὴν ἐμοῦ.*

by Porson in Præf. Hec. p. XVII.; see also Matth. Gr. Gr. §. 170.

— *νέμει.* Several commentators have been offended with this change of tense, not so much because *νέμει* is subjoined to *καθέζετο* [o], as because it is afterwards coupled with *διεστοιχίζετο*: but see Valck. on Hipp. 34 and Matth. Gr. Gr. §. 504, 1. The circumstance is mentioned in Hes. Theog. 71; *ὁ δ' οὐρανῷ ἐμβασιλεύει*—— *Κάρτεϊ νικήσας πατέρα Κρόνον· εὖ δὲ ἕκαστα Ἀθανάτοις διέταξεν ὁμῶς, καὶ ἐπέφραδε τιμάς.*

230. *διεστοιχίζετο, ordered in ranks, marshalled: διέθετο ἐν στοίχῳ καὶ τάξει* Hesych. *Στοιχίζω* occurs in v. 484. Compare Milton *P. L.* V. 836; *The Mighty Father made All things, even thee, and all the spirits of Heav'n, By him created in their bright degrees, Crown'd them with glory, and to their glory named Thrones, Dominations, Princedoms, Virtues, Powers.*

231. *ταλαιπώρων*: *παρὰ τὸ τλῆναι τὸν πῶρον, ὅ ἐστι πένθος* Schol. Plut. 33. Compare Schol. Œd. Col. 14 and Suidas on *πῶρος.*

— *λόγον Οὐκ ἔσχεν οὐδένα, he took no account.* The phrase is sufficiently common, but there is a singular use of it in Xen. Hellen. VII. 1, 26, *ἔγνωσαν αὐτοὺς τοὺς ἑαυτῶν λόγους ἐν οὐδενὶ λόγῳ ποιουμένους.*

233. *φιτῦσαι, to plant, to produce.* Schol. Plat. p. 211 ed. Ruhnken *φιτῦσαι, ἐπὶ πατρὸς, ἐπὶ δὲ μητρὸς γεννῆσαι. καὶ φιτύων ὁ γεννῶν, καὶ τὸ γέννημα φίτυ [φῖτυ], ὡς Εὔπολις Αὐτολύκῳ· Ἄταρ ἤγαγες καινὸν φίτυ τῶν βοῶν,* where Elmsley inserts *τι* and Blomfield *τὸ* before *φῖτυ.* Compare Suidas and Photius on the same word; Eustath. on Il. Ψ. 123, p. 1291, 29, *ἐκ τοῦ φιτύω φιτύσω τὸ γεννῶ φίτυς [φῖτυς] ὁ γεννῶν.* The first syllable of this verb is always long, and the transcribers have corrupted the metre of many passages in the tragedians by rejecting it for the more common *φυτεῦσαι,* the first syllable of which is always short: see Monk on Alcest. 305. *Φιτύει* occurs in Æsch. Suppl. 312, *φίτυμα* in Agam. 1281.

234. *τοῖσιν.* Blomfield has adopted *τοισίδ'* from Elmsley's emendation, but every MS. and every other edition reads *τοῖσιν,* and he himself on v. 860 (ed. Bl.) and again on Sept. 17 illustrates the use of the article [p] for a pronoun. Instances of it with *δὲ* are very common; see the note on *ὁ δὲ* in v. 162: others will be found in Sept. 17, 197, 509, 912, Eum. 2, 7, 174, 338, Suppl. 439, 970, 1047; see the note on v. 237 below.

o A similar change to this will be found in Pers. 501.

p The modes in which the article is so used by Attic writers are enumerated by Reiz de Inclin. Acc. pp. 9—22.

*ἐγὼ δ' ἐτόλμησ'· ἐξελυσάμην βροτοὺς*
*τοῦ μὴ διαρραισθέντας εἰς Ἅιδου μολεῖν.*
*τῷ τοι τοιαῖσδε πημοναῖσι κάμπτομαι,*

235. ἐγὼ δ' ἐτόλμησ'. This is the reading of one MS. only, but was proposed as a correction by Valckenaer on Phœn. 856, and admitted on his authority by Brunck and all later editors. The other MSS. have ἐγὼ δὲ τόλμησ', ἐγὼ δὲ τόλμης, ἐγὼ δὲ τολμῆς, or ἐγὼ δ' ὁ τολμῆς: of which the first is the same with the received text except the rejection of the augment, the second is scarcely intelligible, the third and fourth nearly agree and have been strongly supported; τολμῆς is taken to be a contraction of τολμήεις, which occurs in Odyss. P. 284 and Pind. Pyth. IV. 158; and the last of the four readings, in which the article is inserted, bears a great resemblance, as Butler has remarked, to Œd. Tyr. 396 ἀλλ' ἐγὼ μολὼν, Ὁ μηδὲν εἰδὼς Οἰδίπους, ἔπαυσά νιν.

— ἐξελυσάμην. The received reading is ἐξερυσάμην, which indeed is authorized by nearly all the MSS.; but no one before Wellauer appears to have noticed, and he has merely noticed, the omission of a ρ which should have been doubled after the augment, as in Alcest. 11, ὃν θανεῖν ἐρρυσάμην. See Matth. Gr. Gr. §. 162, *Obs.* 1, and Elmsley on Bacch. 258, where ἐκρύομαι occurs. Ἐκλύομαι will be found in Eum. 174, Œd. Tyr. 1003 φόβου σ' ἐξελυσάμην, Androm. 818 θανάτου νιν ἐκλύσασθε: see Burges quoted by Kidd on Dawes M. C. p. 294 ed. 1827.

236. τοῦ μή. On the insertion of μὴ before an infinitive mood following a negative verb see Matth. Gr. Gr. §. 534, *Obs.* 4, and Hermann on Viger note 271. The Medicean and two other MSS. read τὸ, which Schütz defends and adopts in preference to the genitive case; but see Herm. Obss. Critt. c. 1, and on Viger Append. VI. p. 898, where by the way he reads ἐξελυσάμήν. The article is by no means constantly added; see for instance v. 248.

— διαρραισθέντας. See note on v. 189.

— εἰς Ἅιδου, δόμον namely, as the phrase is completed in Odyss. K. 512: see Matth. Gr. Gr. §. 380, *Obs.* 5. In Ran. 172 it will bear a literal translation; ἄνθρωπε, βούλει σκευάρι' εἰς Ἅιδου φέρειν; *my man, are you disposed to carry some luggage to Pluto's?* Ἐν Ἅιδου will be found in Agam. 1528, Æsch. Suppl. 228, 416: so ἐν Ἀδμήτου in Alcest. 761, ad Vestæ in Hor. Serm. I. 9, 35.

237. τῷ, *for this reason, therefore.* This is a distinct, though not uncommon, use of the article, and on that account it was not mentioned in the note on v. 234. See Valckenaer on Phœn. 157, Hermann on Viger note 27, and Matth. Gr. Gr. §. 291.

— κάμπτομαι. Musgrave conjectured κνάπτομαι, *I am racked;* but the common reading affords a perfectly good meaning, *I am bowed.* Not of course that Prometheus intended to say that he was humbled or that he would

*πάσχειν μὲν ἀλγεινοῖσιν, οἰκτραῖσιν δ' ἰδεῖν·*
*θνητοὺς δ' ἐν οἴκτῳ προθέμενος, τούτου τυχεῖν*
*οὐκ ἠξιώθην αὐτὸς, ἀλλὰ νηλεῶς*
*ὦδ' ἐρρύθμισμαι, Ζηνὶ δυσκλεὴς θέα.*

voluntarily and submissively bow to the decrees of Jupiter. His language would rather have been, *Yet not for those, Nor what the potent Victor in his rage Can else inflict, do I repent or change, Though changed in outward lustre:——To bow and sue for grace ——were low indeed*[q]. See below vv. 989—996, and 1002—1006. The word is again used in the same sense in vv. 306, 513.

239. *ἐν οἴκτῳ προθέμενος.* Blomfield renders these words by *misertus* as if the participle was the simple *θέμενος*, although he himself points out the difference between this phrase and such as Phil. 473 *ἐν παρέργῳ θοῦ με*, 876 *πάντα ταῦτ' ἐν εὐχερεῖ Ἔθου*, Hec. 806 *ταῦτ' ἐν αἰσχρῷ θέμενος*[r], and indeed acknowledges that he knows no exact parallel for it. May we not rather with Butler refer the expression to the support which Prometheus had given to the interests of mankind in opposition to the plans of Jupiter, and therefore translate it *having held them forward compassionately* or *as objects of compassion?*

240. *ἠξιώθην.* See note on v. 215, and compare Hel. 403 *οὐκ ἀξιοῦμαι τοῦδε πρὸς θεῶν τυχεῖν.*

— *ἀλλὰ νηλεῶς.* This is the reading suggested by Elmsley and adopted by Blomfield instead of the *ἀλλ' ἀνηλεῶς* of the MSS. and of all former editions: see Choeph. 242. But Elmsley also thought that we should write *νηλέως*, as more truly Attic than *νηλεῶς*, like *ἐλεινός*[s], *ἐλήμων*, and *νηλής*. This adjective occurs in v. 42[t], Œd. Tyr. 180, and Cycl. 368: for *νηλεὲς* in Antig. 1197 he would read *νηλέως*. It should be remarked however that Blomfield in admitting this alteration protests against the recognition of *νὴ* as a distinct negative particle, and affirms that *νῆστις* and *ἄνηστις*, *νήγρετος* and *ἀνήγρετος*, *νήνεμος* and *ἀνήνεμος*, *νηκουστέω* and *ἀνηκουστέω*[u], *νήκεστον* and *ἀνήκεστον*, *νηλεγὴς* and *ἀνηλεγής*, *νηπενθὴς* and *ἀναπενθής*, *νημερτὴς* and *ἀναμαρτής*, *νήλιπος* and *ἀνάλιπος* were alike in use.

241. *ἐρρύθμισμαι, am corrected.* The first meaning of *ῥυθμίζω* is *redigere in numeros, to force into rhythm* or *order* or *harmony, to modulate;* and thence it signifies *to arrange in order, to regulate, to confine.* See Antig. 318 *τί δὲ ῥυθμίζεις τὴν ἐμὴν λύπην ὅπου;* Hec. 923 *ἐγὼ δὲ πλόκαμον ἀναδέτοις Μίτραισιν ἐρρυθμιζόμαν:* Plat. Phædr. p. 253, b; and Pers. 747.

[q] Milton *P. L.* I. 94—116.
[r] The passage in Œd. Col. 1410 seems to be of a still different character; *μή μ' ἀτιμάσητέ γε, Ἀλλ' ἐν τάφοισι θέσθε καὶ κτερίσμασιν, treat me with* as we should say.
[s] See below on v. 246. [t] See the note there. [u] See v. 40.

ΧΟ. *σιδηρόφρων τε κἀκ πέτρας εἰργασμένος*
*ὅστις, Προμηθεῦ, σοῖσιν οὐ ξυνασχαλᾷ*
*μόχθοις· ἐγὼ γὰρ οὔτ' ἂν εἰσιδεῖν τάδε*
*ἔχρῃζον εἰσιδοῦσά τ' ἠλγύνθην κέαρ.*
ΠΡ. *καὶ μὴν φίλοις ἐλεινὸς εἰσορᾶν ἐγώ.*
ΧΟ. *μή πού τι προὔβης τῶνδε καὶ περαιτέρω;*
ΠΡ. *θνητούς γ' ἔπαυσα μὴ προδέρκεσθαι μόρον.*
ΧΟ. *τὸ ποῖον εὑρὼν τῆσδε φάρμακον νόσου;*
ΠΡ. *τυφλὰς ἐν αὐτοῖς ἐλπίδας κατῴκισα.*
ΧΟ. *μέγ' ὠφέλημα τοῦτ' ἐδωρήσω βροτοῖς.*
ΠΡ. *πρὸς τοῖσδε μέντοι πῦρ ἐγώ σφιν ὤπασα.*
ΧΟ. *καὶ νῦν φλογωπὸν πῦρ ἔχουσ' ἐφήμεροι;*

242. Quotations might be multiplied to almost any extent in illustration of this line: see for instance Il. E. 191, X. 357, Odyss. Ψ. 103, 172; Hes. Op. 146; Pind. Scol. fr. 2, 6, p. 25 ed. Heyne; Med. 1279, Cycl. 596; Mosch. Idyll. IV. 44; Cic. Verr. V. 46, Epist. Att. XIII. 30; Tibull. I. 1, 63; Ov. Met. IX. 613, Trist. I. 8, 41, Am. III. 6, 59. In Sept. 52 *σιδηρόφρων* signifies *courageous*.

243. *ξυνασχαλᾷ*. See the note on v. 161, and compare the passage there.

244. *οὔτ' ἂν εἰσιδεῖν τάδε Ἔχρῃζον εἰσιδοῦσά τ' ἠλγύνθην κέαρ.* Compare v. 260; and see Elmsley on Med. 431 note g, and Matth. Gr. Gr. §. 609, p. 1080, and §. 626, p. 1119. In the same manner *et* follows *nec* or *neque*; as Cic. Ep. Fam. X. 1, Furnium nostrum tanti a te fieri——nec miror et gaudeo; Terent. Eun. V. 5, 43, ne neque illi prosis et tu pereas.

246. *ἐλεινός*. All the MSS. read *ἐλεεινός*: see Porson Præf. Hec. p. VII.

247. Μὴ is here merely interrogative: see Elmsley on Heracl. 483, and Matth. Gr. Gr. §. 519, 7, and §. 608, *Obs.* 2. Hermann on Viger, note 252, after stating that the interrogative *μὴ*, like the Latin *num*, usually expects a negative answer, quotes as a contrary instance Æsch. Suppl. 295, to which the line before us and Agam. 683 may be added: v. 959 of this play and Pers. 344 agree with his rule.

248. See Plat. Gorg. p. 523, d.

249, *τὸ ποῖον*——; See Herm. on Vig. note 25, and Matth. Gr. Gr. §. 265, 4.

250. Compare Thuc. III. 45; *ἐν οὖν ταῖς πόλεσι πολλῶν θανάτου ζημία πρόκειται——ὅμως δὲ τῇ ἐλπίδι ἐπαιρόμενοι κινδυνεύουσι, καὶ οὐδείς πω καταγνοὺς ἑαυτοῦ μὴ περιέσεσθαι τῷ ἐπιβουλεύματι ἦλθεν ἐς τὸ δεινόν.* The story of Pandora is related in Hes. Op. 60—104.

253. *φλογωπόν*. See vv. 498, 791, 667, Œd. Tyr. 214 *ἀγλαῶπι πεύκᾳ*.

ΠΡ. ἀφ' οὗ γε πολλὰς ἐκμαθήσονται τέχνας.
ΧΟ. τοιοῖσδε δή σε Ζεὺς ἐπ' αἰτιάμασιν
αἰκίζεταί τε κοὐδαμῇ χαλᾷ κακῶν,
οὐδ' ἔστιν ἄθλου τέρμα σοι προκείμενον;
ΠΡ. οὐκ ἄλλο γ' οὐδὲν, πλὴν ὅταν κείνῳ δοκῇ.
ΧΟ. δόξει δὲ πῶς; τίς ἐλπίς; οὐχ ὁρᾷς ὅτι
ἥμαρτες; ὡς δ' ἥμαρτες οὔτ' ἐμοὶ λέγειν
καθ' ἡδονὴν σοί τ' ἄλγος. ἀλλὰ ταῦτα μὲν
μεθῶμεν, ἄθλων δ' ἔκλυσιν ζήτει τινά.
ΠΡ. ἐλαφρὸν ὅστις πημάτων ἔξω πόδα

254. Compare v. 7, and see the note on v. 110.

257. Compare v. 755.

258. In v. 756 he mentions another termination of his sufferings, the expulsion of Jupiter from his sovereignty. It would seem that having first tried in vain a sort of sullen submissiveness and an acknowledgment of the superior power of his torturer, he is gradually induced by the sense of his own unremitting pains and by the sight of the pitiable condition of his fellow-sufferer Io to have recourse to threats of future retribution, and to shew that he still retains *power sufficient to disturb his Heaven And by perpetual inroads to alarm, Though inaccessible, his fatal throne*[v].

261. ἀλλὰ ταῦτα μὲν Μεθῶμεν. The first Scholiast quotes Il. Σ. 112 ἀλλὰ τὰ μὲν προτετύχθαι ἐάσομεν ἀχνύμενοί περ: see Cic. Epist. Att. VII. 1 and X. 12.

262. ἄθλων. Very many MSS. have ἄθλου and are followed by Blomfield; but the very argument which induced him to prefer the singular number is urged by Elmsley and Wellauer for the plural. He depends upon its previous occurrence in v. 257; they think that this very circumstance was likely to lead the transcribers to repeat ἄθλου, whereas there was no reason why any of them should introduce ἄθλων by mistake. The plural of this word is used for the sufferings of Prometheus in v. 752 and in Prom. Sol. fr. 177.

263. ἐλαφρόν. So κούφως is used in v. 701, κοῦφα in Alcest. 1029, and *lightly* in Mark IX. 39: see the next note but one. There is a verse of Menander ὑγιὴς νοσοῦντα ῥᾷστα πᾶς τις νουθετεῖ, thus imitated by Terence[x], Facile omnes, quum valemus, recta consilia ægrotis damus: with which compare Alcest. 1078 ῥᾷον παραινεῖν ἢ παθόντα καρτερεῖν, and Eur. fr. inc. CLXXXII. ἅπαντές ἐσμεν εἰς τὸ νουθετεῖν σοφοὶ, Αὐτοὶ δ' ὅταν σφαλῶμεν, οὐ γιγνώσκομεν.

—πημάτων ἔξω πόδα Ἔχει. The original form of this proverbial

[v] Milton *P. L.* II. 102.

[x] Andr. II. 1, 9.

ἔχει παραινεῖν νουθετεῖν τε τὸν κακῶς
πράσσοντ'· ἐγὼ δὲ ταῦθ' ἅπαντ' ἠπιστάμην.
ἑκὼν ἑκὼν ἥμαρτον, οὐκ ἀρνήσομαι·
θνητοῖς δ' ἀρήγων αὐτὸς εὑρόμην πόνους.
οὐ μήν τι ποιναῖς γ' ᾠόμην τοίαισί με
κατισχνανεῖσθαι πρὸς πέτραις πεδαρσίοις,

expression occurs in Choeph. 697, ἔξω κομίζων ὀλεθρίου πηλοῦ πόδα. See Elmsley on Heracl. 110.

265. πράσσοντ'. All the MSS. and earlier editions have τοὺς κακῶς Πράσσοντας, making an anapæst in the second place: the emendation was suggested by both Stanley and Heath, and was admitted into the text by Blomfield, who remarks that it is somewhat confirmed by a passage in Pryn. Appar. Sophist. ἐλαφρὸν παραινεῖν τῷ κακῶς πεπραγότι· ἐλαφρὸν σημαίνει τὸ ῥᾴδιον [y] καὶ κοῦφον. Elmsley proposed a less violent change, πράσσοντας· εὖ δὲ—, observing that εὖ, καλῶς, σάφα, σαφῶς, and similar words are continually united to such verbs as ἐπίσταμαι.

—Ἠπιστάμην is Attic: see note on v. 206. So Lucian. Prom. §. 20; ΕΡ. ἐκεῖνο δέ γε θαυμάζω, πῶς μάντις ὢν οὐ προεγίνωσκες οὕτω κολασθησόμενος. ΠΡΟ. ἠπιστάμην, ὦ Ἑρμῆ, κ. τ. λ.

266. Soph. Elect. 526, ἐξ ἐμοῦ· καλῶς Ἔξοιδα· τῶνδ' ἄρνησις οὐκ ἔνεστί μοι.

269. κατισχνανεῖσθαι. This emendation of Stanley is confirmed by one MS.; all the rest and the old editions have κατισχανεῖσθαι. Ἰσχναίνειν occurs in various forms in v. 380, Eum. 138, 267, Æsch. Lycurg. fr. 116; Orest. 298, Iph. Aul. 694; and Callim. Epigr. 48, 3; and it everywhere bears nearly the same meaning, *to lessen, to restrain, to bring within bounds,* and may generally be rendered *to starve* [z]. There are different opinions respecting its etymology and orthography. Blomfield considers ἰσχαίνω or rather ἰσχάνω and ἰσχναίνω to be different words, derived respectively from ἴσχω and ἰσχνὸς, but both signifying, the one properly the other metaphorically, *to restrain.* Porson however and Matthiæ on the Orestes think that the words are identical in origin as well as in sense, that both are to be derived from ἰσχνὸς, that ἰσχναίνω consequently was the more strictly etymological and the older form, but that ἰσχαίνω was afterwards adopted for the sake of euphony. Some lexicographers readily solve the question by forming ἰσχνὸς itself from ἴσχω. See also Eustath. on Il. E. 89, p. 526, 8; Ξ. 387, p. 993, 16; and Odyss. T. 223, p. 1863, 60.

—πεδαρσίοις, *lofty.* The word occurs again in vv. 710, 916, and Choeph. 846; and the same

y See Hec. 1247.
z Milton *P. L.* II. 600; *To starve in ice Their soft ethereal warmth, and there to pine Immoveable, infix'd, and frozen round.*

*τυχόντ' ἐρήμου τοῦδ' ἀγείτονος πάγου.*
*καί μοι τὰ μὲν παρόντα μὴ δύρεσθ' ἄχη,*
*πέδοι δὲ βᾶσαι τὰς προσερπούσας τύχας*
*ἀκούσαθ', ὡς μάθητε διὰ τέλους τὸ πᾶν.*
*πείθεσθέ μοι, πείθεσθε, συμπονήσατε*

Æolic preposition *πέδα* will be found in composition in Choeph. 589, 590, and Æsch. Bacch. Nutr. fr. 44. Πεδαίρω is used by Euripides for *μεταίρω* four times, but always in lyrical passages, Rhes. 372, Herc. Fur. 819, 872, and Phœn. 1034. Valckenaer on this last passage affirms on the authority of Athen. IX. p. 402, C, that Æschylus acquired these and other [a] words from the Æolic or Doric or Syracusan dialect during his residence in Sicily. The date however of his visit to that country and the period of his abode in it are very uncertain [b]; and we shall perhaps better account for his use of Doric as well as of Ionic words, which he employs far more than either of the other tragic writers, by concluding that in his time the iambic metre was not yet confined so exclusively to the Attic dialect, to which it gradually became appropriated.

270. *ἀγείτονος*. Eur. Elect. 1130 *οὕτως ἀγείτον' οἶκον ἵδρυσαι φίλων*; Compare v. 20.

271. *δύρεσθ'*. See Eustathius quoted on v. 184, and Porson on Hec. 734, since whose time the word is no longer printed '*δύρεσθ'*: see also Elmsley on Med. 156. '*Οδύρομαι* occurs in v. 642 and Sept. 656.

272. *πέδοι*, *humi, on the ground:* an adverb, being no other than the old dative of *πέδον*, when the *ι* was still adscriptum not subscriptum, and before the introduction of the letter *ω*. See the note on v. 749, where *πέδῳ* occurs in the same sense. Elmsley indeed wished to read it here also, since the old form is to be found nowhere else in the remains of the classic writers.

273. *διὰ τέλους*, *throughout.* Hesychius explains it by *διὰ παντὸς*, which occurs in v. 284. Compare Eum. 64; Aj. 685; Hec. 1193, Bacch. 1261, Herc. Fur. 103, Eur. Suppl. 270, Aug. fr. IX. 3, Bell. fr. XX. 15.

274. *πείθεσθε*. Blomfield adopted *πίθεσθε* at the suggestion of Elmsley, who would have replaced that and *πίθου* for the present tense throughout the tragedians wherever the metre does not forbid the alteration. He observed that in this place the change is made more probable by the aorist *συμπονήσατε* which follows, and that the authority of MSS. is nowhere of any weight in such matters; the Medicean MS. for instance has *πείθων* in v.

[a] As *δᾶ* in v. 568, *ἁρμοῖ* in v. 615, *μᾶσσον* in v. 629, on all which see the notes; *ποτὶ* in a senarian in Eum. 79, *μᾶ* in Suppl. 890. The contraction of *εο* into *ευ* in vv. 122 and 645 is Ionic quite as much as Doric.

[b] See Herm. Dissert. II. de Chor. Eumen., Opusc. II. p. 143.

*τῷ νῦν μογοῦντι. ταὐτά τοι πλανωμένη*
*πρὸς ἄλλοτ' ἄλλον πημονὴ προσιζάνει.*
ΧΟ. *οὐκ ἀκούσαις ἐπεθώϋξας*
*τοῦτο,* Προμηθεῦ.
*καὶ νῦν ἐλαφρῷ ποδὶ κραιπνόσυτον*
*θᾶκον προλιποῦσ'*
*αἰθέρα θ' ἁγνὸν πόρον οἰωνῶν*
*ὀκριοέσσῃ χθονὶ τῇδε πελῶ·*

560, and Aldus with two or three MSS. gives *εὐπειθὴς* at the end of a senarius. Accordingly in Œd. Tyr. 1414 he printed *πίθεσθε*; and in Eur. Hipp. fr. XI. 2 Blomfield proposes to read *πίθου γυναικὶ μηδὲ τἀληθῆ κλύων*, for *γυναικὶ πείθου*: but the change in this latter passage is scarcely necessary, if the principle laid down in Matth. Gr. Gr. §. 501 be correct. On that same principle however in v. 1039, Sept. 712, Agam. 1054, the change is an improvement to the sense and at the same time no detriment to the metre, to which in Suppl. 527 it is perhaps even a benefit.

275. *ταὐτὰ*, for *κατὰ ταὐτὰ*, *after the same fashion, in the same manner:* see Matth. Gr. Gr. §. 445. Stanley however asks whether *προσιζάνει* may not be taken transitively.

276. Compare Pind. Ol. II. 62 *ῥοαὶ δ' ἄλλοτ' ἄλλαι Εὐθυμιᾶν τε μετὰ καὶ Πόνων ἐς ἄνδρας ἔβαν*: Horat. Od. I. 34, 14; III. 29, 49: and see Elmsley on Heracl. 612. On the collocation, *πρὸς ἄλλοτ' ἄλλον*, see Pind. Pyth. X. 83 *ἐπ' ἄλλοτ' ἄλλον*, v. 921 below, and Matth. Gr. Gr. §. 595, 3.

279. *ἐλαφρῷ ποδί.* Compare Pers. 305, and see note on v. 263.

— *κραιπνόσυτον.* All the MSS. but one and all the editions before Brunck's have *κραιπνόσσυτον*, although the following word begins with a consonant: the error was corrected by Bentley[c]. See the notes on vv. 131, 135.

280. *θᾶκον.* This form, which is found also in Agam. 510, is stated by Thomas Magister and a Scholiast on Odyss. Β. 14 to be Attic: *θῶκος*, which occurs in v. 831, is probably Ionic; it is used in Herod. I. 181, VI. 63, IX. 94, and *θωκέειν*[d] in II. 173. In Eur. Phil. fr. VI. 1 Dindorf gives *θάκοις*, though he professes to print the fragments of that poet ex recensione A. Matthiæ, whereas Matthiæ himself reads *θώκοις*. Hesychius explains *θῶκος* by *καθέδρα, θρόνος, σύλλογος.*

281. *πόρον*, *a passage, way, path,* or *road.* Compare v. 394, and see the note on v. 733.

282. *ὀκριοέσσῃ*, *rough, rugged.* Etymol. Mag. Ὀκριόεις, ὁ τραχὺς

c On Phalaris, p. 140.

d Θακεῖν occurs below in v. 313.

τοὺς σοὺς δὲ πόνους
χρῄζω διὰ παντὸς ἀκοῦσαι.

ΩΚΕΑΝΟΣ.

ἥκω δολιχῆς τέρμα κελεύθου
διαμειψάμενος πρὸς σὲ, Προμηθεῦ,
τὸν πτερυγωκῆ τόνδ' οἰωνὸν

λίθος· ὀκρίας δὲ τὰς πέτρας φησὶν Ὅμηρος[e]· δι' ὀκρίας ἠνεμοέσσας. Ὀκρίδα φάραγγα occurs in v. 1016, and ὀκριόεσσαν in Sept. 300. In both places ὀκρυόεις was the old reading, and is supported by many MSS. Brunck was the author of the change, and he would also correct Hesychius, in whom we find at present, ὀκρυόεν· τραχὺ, σκληρὸν, στερεὸν, ὀργίλον. In fact ὀκρυόεις, as Eustathius[f] intimates, is a derivative from κρύος *chill*, and is identical with κρυόεις in Il. I. 2 with the exception of the pleonastic ο, for which see the note on v. 184.

282. πελῶ. This future tense occurs in Soph. Elect. 497, Phil. 1150, Œd. Col. 1060, where see Elmsley's note. Πελάσω is used by Euripides in Orest. 1684, Elect. 1332, Hel. 356, Iph. Taur. 886: see Matth. Gr. Gr. §. 181, *Obs.* 2, a.

284. Eustath. on Odyss. E. 453, p. 1545, 49; οὕτω καὶ Ὠκεανὸς, τό τε ὕδωρ αὐτὸ καὶ ὁ μυθευόμενος ὡς θεός· ὃν ὁ τραγικὸς Αἰσχύλος ἐπὶ γρυπὸς καθίζων ἐξάγει πρὸς θέατρον.

— δολιχῆς. This Homeric word is not now to be found in any other passage of the tragedians, but Euripides has used δολιχαύχην in Hel. 1487 and Iph. Aul. 794 from Homer's κύκνων δουλιχοδείρων. In Odyss. Δ. 393 we have δολιχὴν ὁδόν.

285. διαμειψάμενος, *having traversed.* Ἀμείβω in its primary sense implies alternation, and hence all its other meanings are derived. It signifies motion either from the change of place, or more probably from the alternate action of the feet, as Ajax retires before Hector ὀλίγον γόνυ γουνὸς ἀμείβων[g]. The compound before us is used in Sept. 334 with ὁδὸν in Æsch. Suppl. with πολλὰ βροτῶν φῦλα, in Æsch. Nereïd fr. 142 with πεδίον, and in Iph. Taur. 397 with the words Ἀσιήτιδα γαῖαν Εὐρώπας. In the three first passages that object is subjoined to it *through* which, and not *to* which, the party has come; the construction of the fourth appears to resemble Horace's Lucretilem mutat Lycæo Faunus: in this sentence therefore it will be better to govern[h] τέρμα by ἥκω, and to supply κέλευθον from the genitive κελεύθου after διαμειψάμενος.

286. πτερυγωκῆ. From πτέρυξ

e Odyss. I. 400 and Π. 365; in both which places however we now read ἀκρίας.
f On Il. Z. 344, p. 646, 5.
g Il. Λ. 546.
h See Matth. Gr. Gr. §. 409, 4, a.

*γνώμῃ στομίων ἄτερ εὐθύνων·*
*ταῖς σαῖς δὲ τύχαις, ἴσθι, συναλγῶ.*
*τό τε γάρ με, δοκῶ, ξυγγενὲς οὕτως*
*ἐσαναγκάζει,*
*χωρίς τε γένους οὐκ ἔστιν ὅτῳ*
*μείζονα μοῖραν νείμαιμ' ἢ σοί.*
*γνώσει δὲ τάδ' ὡς ἔτυμ', οὐδὲ μάτην*
*χαριτογλωσσεῖν ἔνι μοι· φέρε γὰρ*

and *ὠκύς*: so *ὠκύπτεροι* in Æsch. Suppl. 734.

287. *γνώμῃ*, either *by my mere will*, *θελήματι ἐμῷ* according to the Scholiast; or by the intelligence and sagacity of the bird, as Alcinous describes the ships of the Phœacians; *ὄφρα σε τῇ πέμπωσι τιτυσκόμεναι φρεσὶ νῆες· Οὐ γὰρ Φαιήκεσσι κυβερνητῆρες ἔασιν, Οὐδέ τι πηδάλι' ἐστὶ, τά τ' ἄλλαι νῆες ἔχουσιν· Ἀλλ' αὐταὶ ἴσασι νοήματα καὶ φρένας ἀνδρῶν*[i]: or like Southey's[k] *Ship of Heaven instinct with thought.*

— *στομίων*, *bits.* See v. 1009, Agam. 133; Soph. Elect. 1462, Trach. 1261; Hipp. 1223, Iph. Aul. 219, Iph. Taur. 935. In Herod. I. 215 and IV. 72 *χαλινοὶ καὶ στόμια* occur apparently as if they were used together and formed part of the same bridle; and *χαλινὸς* is properly *frenum*, and *στόμιον* according to Hemsterhuis is *lupatum*. In Choeph. 807 it means *a cave*, or rather *the mouth of a cave*, as in Antig. 1217 *the mouth of a tomb*, and in Iph. Taur. 1392 *the mouth of a harbour*. In Æsch. Perrhœb. fr. 170 *χρυσᾶ στόμια* are *rims* or *settings of gold* round the edge of the cups of horn.

289. Compare v. 39. Oceanus and Iapetus, the father of Prometheus, were brothers: see Hes. Theog. 133, 510.

291. *γένους*, *cognationis*, *relation*, *blood*: as in Æsch. Suppl. 388.

— *οὐκ ἔστιν ὅτῳ* —— *νείμαιμι*. The optative in this construction usually takes *ἂν*, but compare Choeph. 172, and see Matth. Gr. Gr. §. 528, 2, *Obs.*, and Monk on Alcest. 117.

— *ὅτῳ Μείζονα μοῖραν νείμαιμι*, *whom I would more honour* or *value, to whom I would pay more respect*. Compare Trach. 1238, *ἁνὴρ ὅδ' ὡς ἔοικεν οὐ νεμεῖν ἐμοὶ Φθίνοντι μοῖραν*: Eur. Suppl. 241, *νέμοντες τῷ φθόνῳ πλεῖον μέρος*: Hel. 917, *οὔκουν χρή σε συγγόνῳ πλέον Νέμειν ματαίῳ μᾶλλον ἢ χρηστῷ πατρί*: Hec. 868, *ἐπεὶ δὲ ταρβεῖς τῷ τ' ὄχλῳ πλέον νέμεις*: Thuc. III. 3, *μεῖζον μέρος νέμοντες τῷ μὴ βούλεσθαι ἀληθῆ εἶναι*: 48, *μήτε οἴκτῳ πλέον νείμαντες μήτε ἐπιεικείᾳ.*

294. *χαριτογλωσσεῖν*: *μέχρι γλώσσης χαρίζεσθαί σοι καὶ οὐκ ἔργοις* Schol. A. *χαρίζεσθαι διὰ γλώττης*

[i] Odyss. Θ. 556.

[k] Curse of Kehama, Canto VII.

*σήμαιν' ὅ τι χρή σοι ξυμπράσσειν·*
*οὐ γάρ ποτ' ἐρεῖς ὡς Ὠκεανοῦ*
*φίλος ἐστὶ βεβαιότερός σοι.*
ΠΡ. *ἔα, τί χρῆμα; καὶ σὺ δὴ πόνων ἐμῶν*
*ἥκεις ἐπόπτης; πῶς ἐτόλμησας, λιπὼν*
*ἐπώνυμόν τε ῥεῦμα καὶ πετρηρεφῆ*
*αὐτόκτιτ' ἄντρα, τὴν σιδηρομήτορα*

Schol. B. The word therefore is nearly the same with *πρὸς χάριν λέγειν* in Hec. 257, and may be translated *to "flatter with the mouth"*[l], *to pay "mouth-honour"*[m], *to offer lip-service*, or in more colloquial style *to make compliments.* Compare Orest. 1514, *δειλίᾳ γλώσσῃ χαρίζει, τἄνδον οὐχ οὕτω φρονῶν*, where the Scholiast says *ὑπὸ τῆς δειλίας χαριτογλωττίζεις*: Theogn. 87, *μή μ' ἔπεσιν μὲν στέργε, νόον δ' ἔχε καὶ φρένας ἄλλῃ*: 973, *μή μοι ἀνὴρ εἴη γλώσσῃ φίλος, ἀλλὰ καὶ ἔργῳ*: and Agam. 813. In Athen. IV. p. 164, A, one of the company apologizes for some strong and almost abusive expressions which he is using of the philosophers by saying, *οὔτε γὰρ χαριτογλωσσεῖν ἡμᾶς θέμις, for we must not mince matters;* and then[n] quotes this line to justify his application of the word. In Choeph. 266 *γλώσσης χάριν* appears to mean *for the gratification of the tongue, for the sake of talking.*

— *ἔνι μοι.* Compare v. 224, and Trach. 296, *ὅμως δ' ἔνεστι τοῖσιν εὖ σκοπουμένοις ταρβεῖν τὸν εὖ πράσσοντα, μὴ σφαλῇ ποτε.*

299. *ἐπόπτης, a spectator, a beholder;* like *θεωρὸς* in v. 118. The word occurs in Æsch. fr. 291, 1. *Ἐποπτὴρ* in Sept. 640 has rather a different sense.

300. *ἐπώνυμον, namesake.* See Eustathius quoted on v. 284. It is a very favourite word with Æschylus, who however almost always applies it to the person or thing that takes, not that gives, a name. At Athens the ten heroes who gave names to the new tribes of Clisthenes, and whose statues were placed in the Agora, were called the *ἐπώνυμοι.*

— *πετρηρεφῆ, rock-roofed.* Ion 1400; Cycl. 82, *ἄντρα δ' ἐς πετρηρεφῆ ποίμνας ἀθροῖσαι*: Virg. Æn. I. 166, scopulis pendentibus antrum.

301. *αὐτόκτιτα, self-wrought.* Soph. Cedal. fr. 306 *αὐτοκτίτους δόμους*, Œd. Col. 697 *αὐτόποιον φύτευμα*, Virg. Æn. I. 167 vivo sedilia saxo. Blomfield shews that the word is derived, not from *κτίζω*, which he says is nowhere used in Homer, but from an old form *κτίω*, whence *εὔκτιτος*[o], *εὐκτίμενον*[p], *περικτίτης*[q], *ἀμφικτίων*[r], and

[l] Psalm LXXVIII. 36. [m] Macbeth V. 3.

[n] P. 165, C. Just before is quoted a passage from Phrynichus the comic poet to justify the use of *ἡδυλογία* in nearly the same sense; the orator might have remembered the description of Ulysses in Hec. 133, *ὁ ποικιλόφρων, Κόπις, ἡδυλόγος, δημοχαριστής.*

[o] Il. B. 592. [p] Il. B. 501. [q] Odyss. A. 287. [r] Pind. Isth. IV. 13.

ἐλθεῖν ἐς αἶαν; ἢ θεωρήσων τύχας
ἐμὰς ἀφῖξαι καὶ ξυνασχαλῶν κακοῖς;
δέρκου θέαμα, τόνδε τὸν Διὸς φίλον,
τὸν συγκαταστήσαντα τὴν τυραννίδα,
οἵαις ὑπ' αὐτοῦ πημοναῖσι κάμπτομαι.
ΩΚ. ὁρῶ, Προμηθεῦ, καὶ παραινέσαι γέ σοι
θέλω τὰ λῷστα, καίπερ ὄντι ποικίλῳ.
γίγνωσκε σαυτὸν καὶ μεθάρμοσαι τρόπους
νέους· νέος γὰρ καὶ τύραννος ἐν θεοῖς.
εἰ δ' ὧδε τραχεῖς καὶ τεθηγμένους λόγους

some other words; and quotes Eustath. on Il. T. 104, p. 1175, 13, speaking of *περικτίονες*: *δοκεῖ δὲ προϋπάρχειν αὐτοῦ ῥῆμα τὸ κτίω, ἐξ οὗ καὶ οἱ ἐν τῇ τραγῳδίᾳ κτίται, ὅπερ ἐστὶ κτίτορες*[s]. See Orest. 1621 *Ἄργους κτίται*, where the Scholiast cites from Pindar *ὀρεικτίτου*[t] *συός*.

305. *συγκαταστήσαντα*, *having aided in establishing*. Thuc. IV. 107 *παρὼν δὲ καὶ Περδίκκας εὐθὺς μετὰ τὴν ἅλωσιν ξυγκαθίστη ταῦτα*, where the Scholiast has *συνεβεβαίου*.

307, 308. Compare Il. A. 577, *μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ, Πατρὶ φίλῳ ἐπίηρα φέρειν*: Eur. Hipp. fr. XI. 1, *Θησεῦ, παραινῶ σοι τὸ λῷστον, εἰ φρονεῖς*.

308. *ποικίλῳ*. So Hes. Theog. 510 *Προμηθέα ποικίλον αἰολόμητιν*, and 521 *Προμηθέα ποικιλόβουλον*. See too Œd. Col. 762, Phil. 130; Hec. 133, Iph. Aul. 526; Thesmoph. 438, and Equit. 758 *ποικίλος γὰρ ἀνὴρ Κἀκ τῶν ἀμηχάνων πόρους εὐμηχάνους πορίζων*, compared with v. 59 of this play. So Sallust of Catiline; Animus audax, subdolus, varius.

309. *γίγνωσκε σαυτόν*. In Xen. Cyrop. VII. 2, 20—24, Crœsus attributes all his misfortunes to his misunderstanding the advice of Apollo, *σαυτὸν γιγνώσκων εὐδαίμων, Κροῖσε, περάσεις*. The precept is also attributed to Apollo by Cicero, when he explains its meaning in Tusc. Quæst. I. 22, 52; see also Juv. XI. 27.

— *μεθάρμοσαι*. Observe the force of *μετὰ* in composition and of the middle voice. By the first is implied a change from present habits, as in Agam. 221, 709; the second directs the adoption of a new line of conduct: *moribus quos habes exutis novos tibi apta*, according to Blomfield's translation. The active voice occurs in Soph. Elect. 31, *εἰ μή τι καιροῦ τυγχάνω, μεθάρμοσον*: the middle in Alcest. 1157, *νῦν γὰρ μεθηρμόσμεσθα βελτίω βίον Τοῦ πρόσθεν*. Compare Ter. Andr. I. 2, 18, Nunc hic dies aliam vitam affert, alios mores postulat.

311. *τεθηγμένους λόγους*. Aj. 584, *οὐ γάρ μ' ἀρέσκει γλῶσσά σου τεθηγμένη*: Psalm LXIV. 3, *Who whet*

[s] Valckenaer's emendation for *κτήτορες*.

[t] Blomfield's emendation for *ὀριεκτίτου*

ῥίψεις, τάχ' ἄν σου καὶ μακρὰν ἀνωτέρω
θακῶν κλύοι Ζεύς, ὥστε σοι τὸν νῦν χόλον
παρόντα μόχθων παιδιὰν εἶναι δοκεῖν.
ἀλλ', ὦ ταλαίπωρ', ἃς ἔχεις ὀργὰς ἄφες,
ζήτει δὲ τῶνδε πημάτων ἀπαλλαγάς.
ἀρχαῖ' ἴσως σοι φαίνομαι λέγειν τάδε·
τοιαῦτα μέντοι τῆς ἄγαν ὑψηγόρου
γλώσσης, Προμηθεῦ, τἀπίχειρα γίγνεται.
σὺ δ' οὐδέπω ταπεινὸς οὐδ' εἴκεις κακοῖς,
πρὸς τοῖς παροῦσι δ' ἄλλα προσλαβεῖν θέλεις.
οὔκουν ἔμοιγε χρώμενος διδασκάλῳ

*their tongues like a sword;* and LVII. 4, LIX. 7, CXL. 3.

312. ῥίψεις. See v. 932, Agam. 1068, and many other similar places, in all of which the word signifies *to throw out* either *at random* or *in vain*, either *carelessly* or *uselessly*.

— τάχ' ἂν σου καὶ μακρὰν ἀνωτέρω θακῶν κλύοι Ζεύς. Compare Eum. 297. The caution is well ridiculed in Av. 1501—9.

314. παιδιὰν, *a mockery*, mere *child's play*. Compare Ter. Eun. II. 3, 8, Hic vero est, qui si occeperit, ludum jocumque dices Fuisse illum alterum, præut hujus rabies quæ dabit: Liv. XXVIII. 42, Næ tibi, P. Corneli, quum ex alto Africam conspexeris, ludus et jocus fuisse Hispaniæ tuæ videbuntur.

317. ἀρχαῖα, *antiquated, old-fashioned;* then *simple, silly*. Schol. B. ἀρχαῖα τὰ μωρὰ, παρ' ὅσον οἱ μὲν ἀρχαῖοι ἁπλῶς καὶ ἀποικίλτως ἔζων, οἱ δ' ὕστερον [ὕστεροι] φρονήσει καὶ περιττότητι νοῦ. See Nub. 821, παιδάριον εἶ καὶ φρονεῖς ἀρχαϊκά: 984, ἀρχαῖά γε καὶ Διπολιώδη καὶ τεττίγων ἀνάμεστα: 1357, ὁ δ' εὐθέως ἀρχαῖον εἶναι ἔφασκε τὸ κιθαρίζειν ᾌδειν τε πίνοντα: 1469, ὡς ἀρχαῖος εἶ: Plut. 322; Plat. Euthyd. p. 295, c, ἔχων φλυαρεῖς, καὶ ἀρχαιότερος εἶ τοῦ δέοντος. Nearly in the same way *antiquus* is used in Cic. Amer. 9, 26; Homines antiqui, qui ex sua natura cæteros fingerent, cum ille confirmaret,——crediderunt.

318. ὑψηγόρου. See v. 360; Aj. 776, ὁ δ' ὑψικόμπως κἀφρόνως ἠμείψατο: 1230, ὑψήλ' ἐκόμπεις: ὑψαγόρης occurs in Odyss. A. 385. The epithet would have suited Capaneus in Sept. 443.

319. ἐπίχειρα, *wages:* as in Rom. VI. 23 *the wages of sin is death.* The word occurs in Antig. 820, οὔτε ξιφέων ἐπίχειρα λαχοῦσα: and in Vesp. 586, κἂν αὐλητής γε δίκην νικᾷ, ταύτης ἡμῖν ἐπίχειρα Ἐν φορβειᾷ τοῖσι δικασταῖς ἔξοδον ηὔλησ' ἀπιοῦσιν, where the Scholiast explains it by μισθοὺς, τὰ ἀπὸ τῶν χειρῶν κέρδη. Hesychius too says it means τὰ ὑπὲρ τὸν μισθὸν διδόμενα τοῖς χειροτέχναις.

320. Compare Soph. Elect. 213—219.

322. ἔμοιγε χρώμενος διδασκάλῳ.

*πρὸς κέντρα κῶλον ἐκτενεῖς, ὁρῶν ὅτι*
*τραχὺς μόναρχος οὐδ᾽ ὑπεύθυνος κρατεῖ.*
*καὶ νῦν ἐγὼ μὲν εἶμι καὶ πειράσομαι*
*ἐὰν δύνωμαι τῶνδέ σ᾽ ἐκλῦσαι πόνων·*
*σὺ δ᾽ ἡσύχαζε μηδ᾽ ἄγαν λαβροστόμει.*
*ἦ οὐκ οἶσθ᾽ ἀκριβῶς ὢν περισσόφρων ὅτι*
*γλώσσῃ ματαίᾳ ζημία προστρίβεται;*

Compare v. 373, Hipp. 1263 *ἐμοῖς δὲ χρώμενος βουλεύμασιν*, and Alcest. 801.

323. *κῶλον*, first *a limb* generally; frequently *a leg*, as in v. 81; and then specially, *a foot* as here: see Eustath. on Il. B. 695, p. 324, 3, *κῶλα ἰδίως καὶ ἐπὶ ποδῶν*. Compare for the metaphor Agam. 1624, Eur. Peliad. fr. IV., Bacch. 795, Pind. Pyth. II. 173, and Acts IX. 5, XXVI. 14.

324. *ὑπεύθυνος*, *accountable, responsible*; liable to render an account, *διδόναι εὐθύνας*, to some superior authority. See Pers. 213, Choeph. 715, Thuc. III. 43; Aristot. Polit. IV. 8, *τοιαύτην δ᾽ ἀναγκαῖον εἶναι τυραννίδα τὴν μοναρχίαν· ἥτις ἀνυπεύθυνος*[u] *ἄρχει κ. τ. λ.* compared with v. 224 and Herod. III. 80, 10.

325. *εἶμι*, *I will go*. See Dawes M. C. p. 128 ed. 1827, and Matth. Gr. Gr. §. 504, 3.

326. *ἐὰν δύνωμαι* is parenthetical; *ἐκλῦσαι* depends upon *πειράσομαι*.

327. *λαβροστόμει*, *talk violently, ungovernably, petulantly*. Compare Aj. 1147, *τὸ σὸν λάβρον στόμα*: Il. Ψ. 478, *αἰεὶ μύθοις λαβρεύεαι· οὐδέ τί σε χρὴ Λαβραγόρην ἔμεναι*: Pind. Ol. II. 156, *μαθόντες δὲ λάβροι Παγγλωσσίᾳ κόρακες ὣς Ἄκραντα γαρυέμεν Διὸς πρὸς ὄρνιχα θεῖον.* The verb is not to be found in any other classical author. Aldus and some MSS. read *λαυροστόμει*, the letters *υ* and *β* being frequently interchanged and frequently confused: see Eustath. on Il. O. 625, p. 1033, 57, *λάβρον δὲ καὶ νῦν συνήθως διὰ τοῦ β——, εἰ καί τινες ἐπιθυμοῦσι γράφειν αὐτὸν διὰ τῆς αυ διφθόγγου*: and Koen on Greg. Cor. pp. 218, 354, ed. Schæfer.

328. *ἦ οὐκ*. These words, and *μὴ οὐ*, invariably form but one syllable in the Attic poets: see Porson's Adversaria[x] p. 41. Other instances of *synizesis* occasionally present themselves: see Matth. Gr. Gr. §. 44, *Obs.*

328. *περισσόφρων*. See the Scholiast quoted on v. 317, and Med. 296 *παῖδας περισσῶς ἐκδιδάσκεσθαι σοφούς.*

329. Compare Bacch. 385 *ἀχαλίνων στομάτων Ἀνόμου τ᾽ ἀφροσύνας Τὸ τέλος δυστυχία*, and Eur. Æg. fr. VIII. *εἰ μὴ καθέξεις γλῶσσαν, ἔσται σοὶ κακά.*

— *γλώσσῃ ματαίᾳ*, *a rash* or *fro-*

[u] On the *εὐθῦναι* of the Athenian magistrates see Robinson's *Antiquities of Greece*, B. I. c. 5, and Vesp. 587.

[x] They are quoted in the *Theatre of the Greeks* p. 414. In the line there mentioned, Œd. Tyr. 993, Elmsley after Bothe merely reads *θεμιστὸν* for *θεμιτόν*.

ΠΡ. ζηλῶ σ' ὁθούνεκ' ἐκτὸς αἰτίας κυρεῖς,
πάντων μετασχὼν καὶ τετολμηκὼς ἐμοί.
καὶ νῦν ἔασον μηδέ σοι μελησάτω.
πάντως γὰρ οὐ πείσεις νιν· οὐ γὰρ εὐπιθής.
πάπταινε δ' αὐτὸς μή τι πημανθῇς ὁδῷ.
ΩΚ. πολλῷ γ' ἀμείνων τοὺς πέλας φρενοῦν ἔφυς

*ward tongue.* Compare Sept. 280, 438, Agam. 1662, 1672, Eum. 830; Soph. Elect. 642 ματαίαν βάξιν *an idle tale;* Hipp. 119 εἴ τίς σε——μάταια βάζει, Med. 450 λόγων ματαίων οὕνεκα.

— προστρίβεται, *is inflicted:* προσπλήσσεται[y] Hesych. Hence is derived πρόστριμμα in Agam. 395. The middle voice used transitively occurs in Equit. 5, πληγὰς ἀεὶ προστρίβεται τοῖς οἰκέταις.

330. ζηλῶ σε: μακαρίζω σε Hesych. See Pers. 712; Aj. 552, Soph. Elect. 1027, Ter. fr. 516; Med 60, Heracl. 865, Iph. Aul. 677, 1407 ζηλῶ δὲ σοῦ μὲν Ἑλλάδ', Ἑλλάδος δὲ σέ: Thuc. V. 105, μακαρίσαντες ὑμῶν τὸ ἀπειρόκακον οὐ ζηλοῦμεν τὸ ἄφρον.

— ὁθούνεκα. See Matth. Gr. Gr. §. 624, p. 1114, 2, *Obs.*

331. Ἐμοὶ is governed by μετασχών. Compare Antig. 537, καὶ ξυμμετίσχω καὶ φέρω τῆς αἰτίας, and see Brunck's note there and Matth. Gr. Gr. §. 428, 2.

332. After ἔασον may be supplied either ἐμὲ, or αὐτὸν (Jupiter), or αὐτὸ (τὸ πρᾶγμα): perhaps the last is best; *now too let it pass.*

333. πάντως γὰρ οὐ πείσεις νιν. Hippol. 1062, πάντως οὐ πίθοιμ' ἂν οὕς με δεῖ. On the repetition of γὰρ in so small a space see Porson on Med. 139.

334. πάπταινε, literally *look about you,* as in v. 1034. It is a Homeric word, of which Homer himself will give the best paraphrase; see Il. P. 673, ὥς ἄρα φωνήσας ἀπέβη ξανθὸς Μενέλαος Πάντοσε παπταίνων, ὥστ' αἰετὸς, ὅν ῥά τε φασὶν Ὀξύτατον δέρκεσθαι ὑπουρανίων πετεηνῶν·——Ὣς τότε σοὶ, Μενέλαε διοτρεφὲς, ὄσσε φαεινὼ Πάντοσε δινείσθην. It is used in Aj. 11 and Antig. 1231.

335. Compare Eur. fr. LXXII[z]. μισῶ σοφιστὴν, ὅστις οὐχ αὑτῷ σοφός: the imitation by Ennius quoted in Cic. Off. III. 15, 62, and Epist. Fam. VII. 6, Qui ipse sibi sapiens prodesse non quit, nequidquam sapit; and by Terence in Heaut. V. 1, 49, Nonne id flagitium est, te aliis consilium dare, Foris sapere, tibi non posse auxiliarier?

— φρενοῦν: νουθετεῖν, εἰς φρόνησιν ἄγειν Schol. on Trach. 32. See Agam. 1183, Choeph. 116; Antig. 754, where Cleon exclaims in reply to the remonstrances of Hæmon, κλαίων φρενώσεις, ὢν φρενῶν αὐτὸς κενός: Bacch. 792, Ion 526; Xen. Mem. II. 6, 1, IV. 1, 5.

— ἔφυς, *you were constituted by nature,* therefore *you are:* and this is almost invariably the force of the aorist of this verb.

y Blomfield's correction for προσπήσσεται.

z CXI. ed. Matthiæ. See Matthiæ on the fragment and Elmsley on Med. p. 243 ed. 1828.

*ἢ σαυτόν· ἔργῳ κοὐ λόγῳ τεκμαίρομαι.*
*ὁρμώμενον δὲ μηδαμῶς ἀντισπάσῃς.*
*αὐχῶ γὰρ αὐχῶ τήνδε δωρεὰν ἐμοὶ*
*δώσειν Δί', ὥστε τῶνδέ σ' ἐκλῦσαι πόνων.*
ΠΡ. *τὰ μέν σ' ἐπαινῶ κοὐδαμῇ λήξω ποτέ·*
*προθυμίας γὰρ οὐδὲν ἐλλείπεις. ἀτὰρ*

336. On the opposition between *ἔργον* and *λόγος* in the tragedians see Porson on Phœn. 512. See also Elmsley on Heracl. 5.

337. Blomfield reads *μηδαμῶς μ' ἀντισπάσῃς* on the authority of three MSS. The word *ἀντισπάω* signifies *to pull in the opposite direction, to hold back;* if it meant simply *to oppose*, it would take a dative case. See Pax 492, *οὔκουν δεινὸν [δῆτα τόδ' ἐστὶ][a], Τοὺς μὲν τείνειν, τοὺς δ' ἀντισπᾶν;*

338. *αὐχῶ*, *I am confident: θαρρῶ* Schol. B. The word very frequently signifies *to think confidently, to have a strong opinion;* yet nearly all the commoner lexicons confine their interpretations to *glorior, jacto me.* See v. 689, *οὔποτ' ηὔχουν ξένους μολεῖσθαι λόγους Ἐς ἀκοὰν ἐμάν*, where the full force of *ηὔχουν* is best preserved by connecting the negative closely with the infinitive mood as in *οὔ φημ' ἐάσειν*: Pers. 741, Agam. 506, 1497; Heracl. 333, *τὰ τῶνδ' αὐχῶ τοιαῦτ' ἔσεσθαι*: 931, *οὐ γάρ ποτ' ηὔχει χεῖρας ἵξεσθαι σέθεν*: Troad. 765.

— *δωρεὰν*, *a boon.* Suid. *δωρεά· δόσις ἀναπόδοτος.* Matth. X. 8, *δωρεὰν ἐλάβετε, δωρεὰν δότε.* The word occurs again in v. 616.

340. *τὰ μέν σ' ἐπαινῶ.* This reading was suggested by Blomfield, who observes that *σὰ* suffers elision before a long vowel in Œd. Tyr. 405 and Phil. 339, before a short vowel in Soph. Elect. 1499 and Hel. 580. Τὰ *σὰ* is equivalent to *your conduct* or *you*, and *μὲν* is answered by *ἀτὰρ* in the next line; *I commend you indeed (and will never cease to do so, for you are no way lacking in zeal) but give yourself no trouble.* The former reading was *τὰ μέν σ' ἐπαινῶ* for *τὰ μέν σε*: in which case Blomfield explains *τὰ μὲν* by *ob hanc causam* or *ex hac parte*, and Scholefield by *partim*, still making it answered by *ἀτάρ*; so that our translation would be *for this* or *on the one hand* or *so far* or *in part* I commend you, implying of course that there was another point of view in which he was not to be commended. To make the construction complete *ἐπαινῶν* must be supplied after *λήξω*, as in v. 165; see Matth. Gr. Gr. §. 550, d.

341. *προθυμίας γὰρ οὐδὲν ἐλλείπεις.* A genitive case is used with *ἐλλείπω*, when it signifies *to be wanting in, to fall short of*, as here and in Sept. 10; an accusative, when it signifies *to omit* or *neglect*, as in Aj. 1379.

— *ἀτάρ.* Eustath. on Il. A.

[a] Supplied from Dindorf's conjecture.

*μηδὲν πόνει· μάτην γὰρ οὐδὲν ὠφελῶν*
*ἐμοὶ πονήσεις, εἴ τι καὶ πονεῖν θέλεις.*
*ἀλλ' ἡσύχαζε σαυτὸν ἐκποδὼν ἔχων·*
*ἐγὼ γὰρ οὐκ εἰ δυστυχῶ, τοῦδ' οὕνεκα*
*θέλοιμ' ἂν ὡς πλείστοισι πημονὰς τυχεῖν.*
ΩΚ. *οὐ δῆτ', ἐπεί με χαὶ κασιγνήτου τύχαι*

166, p. 72, 29; ὁ ἀτὰρ καὶ ὁ αὐτὰρ οἱ σύνδεσμοι ἀδιάφοροι πάντῃ εἰσὶ πρός τε ἀλλήλους καὶ πρὸς τὸν δὲ σύνδεσμον. διαφέρουσι δὲ ἀμφότεροι τοῦ δὲ συνδέσμου, ὅτι αὐτοὶ μὲν ποιητικώτεροί εἰσιν, ἐκεῖνος δὲ κοινός· καὶ αὐτοὶ μὲν ἀεὶ προτάσσονται τῶν τοῦ λόγου συντάξεων, ἐκεῖνος δὲ ἀεὶ ὑποτάσσεται. 'Ατὰρ is so similar to δὲ that it not unfrequently takes its place as a correlative to μὲν, as in this line: see Zeune on Viger p. 536 ed. 1822; Herod. V. 92, 2; Plat. Rep. II. p. 367, e.

342. Compare v. 44.

344. ἐκποδὼν, either *out of his* (*Jupiter's*) *way*, or perhaps *out of the way* (*of danger*), *apart:* see note on v. 13.

345, 346. Arist. Rhet. II. 21, 13; δεῖ δὲ τὰς γνώμας λέγειν καὶ παρὰ τὰ δεδημοσιευμένα———ὅταν τὸ ἦθος φαίνεσθαι μέλλῃ βέλτιον.

345. οὕνεκα. All the MSS. have the Ionic form εἵνεκα both here and in Suppl. 188: see Greg. Cor. dial. Ion. §. LIII. See also Bast on Greg. Cor. p. 898 ed. Schæfer, and Matth. Gr. Gr. §. 12, p. 39 note g, §. 53 note c, §. 576, and §. 625, p. 1118. Bekker has printed εἵνεκα after the Ravenna MS. in Pax 210, Lysist. 74, Plut. 329, Eccles. 659.

347. Blomfield, Wellauer, and Scholefield have all followed Elmsley in removing the name of Oceanus from the beginning of this line, and thus put all the verses from 340 τὰ μὲν σ' ἐπαινῶ to 376 λωφήσῃ χόλου without any interruption into the mouth of Prometheus: and certainly the prophecy at least in vv. 367-372 might appear to fall very improperly from any other lips. Reisig however defends the old arrangement, to which Dindorf adheres. He thinks that Oceanus in this passage, from v. 347 to v. 372, is illustrating by the examples of Atlas and Typhon his observation in vv. 318, 319, and hopes thereby to lessen the obstinate pride of Prometheus; he calls particular attention to ὑψηγόρου in v. 318 and ὑψηγόρων in v. 360, and argues that if Prometheus spoke the latter verse, he would be inveighing against himself; he thinks the speech is in a much higher strain of poetry than what a person so tortured could employ upon the sufferings of others; he suggests that the prophecy may have been learnt by Oceanus from his mother as well as by Prometheus; and he remarks that there is a sudden change from vehemence to calm at v. 373. Yet he owns that after v. 372 there appears to be wanting some application of the examples to Prometheus, and suggests that if the next verse began with σὺ δ' οὖν—three or four lines may have been lost by the transcriber's eye passing on to σὺ δ' οὐκ—.

τείρουσ' Ἄτλαντος, ὃς πρὸς ἑσπέρους τόπους
ἕστηκε κίον' οὐρανοῦ τε καὶ χθονὸς
ὤμοιν ἐρείδων, ἄχθος οὐκ εὐάγκαλον.
τὸν γηγενῆ τε Κιλικίων οἰκήτορα
ἄντρων ἰδὼν ᾤκτειρα, δάϊον τέρας,

347. οὐ δῆτα. See Elmsley on Heracl. 61, 987.

— κασιγνήτου Ἄτλαντος. Hes. Theog. 507; κούρην δ' Ἰαπετὸς καλλίσφυρον Ὠκεανίνην Ἠγάγετο Κλυμένην, καὶ ὁμὸν λέχος εἰσανέβαινεν. Ἡ δέ οἱ Ἄτλαντα κρατερόφρονα γείνατο παῖδα· Τίκτε δ' ὑπερκύδαντα Μενοίτιον, ἠδὲ Προμηθέα Ποικίλον αἰολόμητιν, ἁμαρτίνοόν τ' Ἐπιμηθέα.

348. πρὸς ἑσπέρους τόπους. Valckenaer on Hipp. 1053 wished to read ἑσπέροις τόποις, but the accusative case was defended by Brunck, and has not been given up by any subsequent editor. The dative is perhaps most commonly used, but the accusative is by no means rare, exactly as we might say *towards the western parts*[b]. The Medicean MS. and the edition of Robortellus have ἐς instead of πρὸς, whence Elmsley[c] was inclined to consider both prepositions as originating from a gloss, and to read ὅστις ἑσπέρους τόπους Ἕστηκε understanding κατὰ, as in Eur. Suppl. 987, τί ποτ' αἰθερίαν ἕστηκε πέτραν; and Orest. 1251, στῆθ' αἱ μὲν ὑμῶν τόνδ' ἁμαξήρη τρίβον, Αἱ δ' ἐνθάδ' ἄλλον οἶμον ἐς φρουρὰν δόμων.

350. ἐρείδων, *propping, supporting*. Hence the passive voice in Choeph. 646 *to be supported* and therefore *firm*; and the middle in Agam. 64 and Ion 743 *to support oneself on, to lean upon*.

— εὐάγκαλον: εὐβάστακτον Hesych. and Phot. Suidas quotes from Ælian, ὁ δὲ Αἰνείας πατέρα ἐπιθέμενος τοῖς ὤμοις ἐξῆγε φόρτον ὡς υἱεῖ φιλοπάτορι καὶ τοῦτον εὐάγκαλον.

351. γηγενῆ. See Hes. Theog. 820, αὐτὰρ ἐπεὶ Τιτῆνας ἀπ' οὐρανοῦ ἐξέλασε Ζεὺς, Ὁπλότατον τέκε παῖδα Τυφωέα Γαῖα πελώρη Ταρτάρου ἐν φιλότητι: but in the Homeric Hymn to Apollo[d] Typhon or Typhoeus is made the son of Juno, who bore him νόσφι Διὸς, after Jupiter had presumed οἶος τεκέειν γλαυκῶπιδ' Ἀθήνην.

With the next twenty lines compare Hes. Theog. 820—868, and Pind. Pyth. I. 29—55.

— Κιλικίων οἰκήτορα Ἄντρων. Pind. Pyth. I. 31 τόν ποτε Κιλίκιον θρέψεν πολυώνυμον ἄντρον, VIII. 20 Τυφὼς Κίλιξ ἑκατόγκρανος.

352. δάϊον: κοινῶς τὸ πολέμιον, Ἀττικῶς δὲ δύστηνον·——καὶ Αἰσχύλος ἀντὶ τοῦ ἀθλία κέχρηται τῇ λέξει Schol. Aj. 784. As the Attic meaning seems to be far more applicable here than the other, Blomfield supposes that when Hesychius explained δάϊον τέρας by πολεμικὸν σημεῖον, he had in view Phœn. 1024, where that expres-

[b] In Hec. 221, σφάξαι πρὸς ὀρθὸν χῶμ' Ἀχιλλείου τάφου, it is scarcely possible to give πρὸς any other English than *on*.

[c] In Edinb. Rev. XVII. append. p. 492, where he makes some additions to his former notes upon this play.

[d] See vv. 305—352.

*ἑκατογκάρηνον πρὸς βίαν χειρούμενον*
*Τυφῶνα θοῦρον, πᾶσιν ὃς ἀνέστη θεοῖς,*
*σμερδναῖσι γαμφηλαῖσι συρίζων φόνον·*

sion is applied to the Sphinx. See Hermann on Aj. 771.

353. *ἑκατογκάρηνον.* The reading of all the MSS. and early editions is *ἑκατοντακάρηνον*: the correction was made by Pauw and approved by Porson. But Blomfield and Scholefield with the approbation of Elmsley and Reisig read *ἑκατογκάρανον* as more Attic. We find in Choeph. 396 [e] *κάρανα*, in 528 *καρανοῦται*, in 705 *καρανῶσαι*, in Eum. 186 *καρανιστῆρες*, in Rhes. 817 *καρανιστής*, in Hesych. *ἑκατογκάρανοι*: but in Eur. Meleagr. fr. XVI. 2, preserved by the Scholiast on Pind. Nem. X. 12, *κάρηνα* is used. Hermann [f] reads *ἑκατοντάκρανον*. Compare Pind. Ol. IV. 11 *ἑκατογκεφάλα Τυφῶνος*, Pyth. I. 31 *Τυφὼς ἑκατοντακάρανος*, VIII. 20 before quoted, and Nub. 336 *ἑκατογκεφάλα Τυφῶ*.

354. *θοῦρον*: *πηδητικὸν, ὁρμητικὸν, πολεμικόν* Hesych. See Pers. 136, Prom. Sol. fr. 182, 2, Rhes. 492, Eur. Suppl. 579, Simon. XLIII. 2, Tyrt. III. 34. *Θούριος* is of common occurrence in the same sense. Blomfield directs attention to the name of the Celtic god *Thor* or *Thur*.

— *πᾶσιν ὃς ἀνέστη θεοῖς.* Libri omnes *ἀντέστη*, quod emendavit Wunderlichius [obss. critt.] p. 27, sed perversa structura verborum, *ὃς ἀνέστη συρίζων φόνον πᾶσιν θεοῖς σμερδναῖσι γαμφηλαῖσι*. Dativi *πᾶσιν θεοῖς* ab *ἀνέστη* pendent. Ita Homerus Iliad. Ψ. 634; *πὺξ μὲν ἐνίκησα Κλυτομήδεα, Ἤνοπος υἱὸν, Ἀγκαῖον δὲ πάλῃ Πλευρώνιον, ὅς μοι ἀνέστη*: quæ ubi affert Aristides vol. II. p. 503, casu accidit ut in libro Florentino quodam pari errore *ἀντέστη* scriptum sit. Dindorf. Other attempts to get rid of the offending anapæst of the MSS. have been made by Scaliger, Stanley, Butler, Elmsley on Acharn. 1082 [g], Gaisford quoted and adopted by Blomfield after Porson, a writer in Ephemer. Jen. 1813 p. 212 quoted by Wellauer, Reisig, and a scholar quoted in Mus. Philolog. I. 242.

355. *σμερδναῖσι.* *Σμερδνὸν* properly signifies *τὸ τῇ ὄψει καταπληκτικὸν* according to Eustathius on Il. B. 309, p. 228, 25, 30, and N. 340, p. 936, 9. Hesychius explains it by *δεινὸν, καταπληκτικὸν, πολεμικὸν, σκυθρωπόν*: the Scholiast on Il. E. 742 by *καταπληκτικὸν* and *φοβερόν*. It is a Homeric word, and in Il. E. 742 is applied to the head of Medusa on the celebrated shield of Minerva: in Il. Φ. 401 *σμερδάλεος*, a word of the same meaning and origin, whether that origin be what the grammarians above quoted assign to it or not, is used of the shield itself; and in Od. M. 91 of the heads of Scylla.

— *γαμφηλαῖσι*, *jaws.* Another Homeric word from *γάμπτω* the old form of *κάμπτω*: see Eustath. on Il. Λ. 416, p. 853, 62; *τὸ δὲ γναμπτῇσι γέννσιν ἐτυμολογία ἐστὶ τοῦ γαμφηλαὶ, ἵνα ἐμφήνῃ ὡς αἱ γένυς*

[e] In a lyric part.
[f] Præf. Hec. p. lii.
[g] Where he objects to the form Τυφὼν Τυφῶνος as not Attic.

ἐξ ὀμμάτων δ' ἤστραπτε γοργωπὸν σέλας,
ὡς τὴν Διὸς τυραννίδ' ἐκπέρσων βίᾳ·
ἀλλ' ἦλθεν αὐτῷ Ζηνὸς ἄγρυπνον βέλος,
καταιβάτης κεραυνὸς ἐκπνέων φλόγα,
ὃς αὐτὸν ἐξέπληξε τῶν ὑψηγόρων
κομπασμάτων. φρένας γὰρ εἰς αὐτὰς τυπεὶς

καὶ γαμφηλαί εἰσι. καὶ ἔστι καὶ τοῦτο γοργότητος μέθοδος. The γαμφηλαὶ of birds are mentioned in Ion 159, 1495; and γαμφηλῇσι occurs in an oracular hexameter in Equit. 198.

Wellauer and Scholefield follow Aldus in reading γαμφηλῇσι, in which they are supported by several MSS. and by Eustath. on Il. p. 579, 20. Valckenaer on Phœn. 62 and Hipp. 1432, and Koen on Greg. Cor. p. 383, ed. Schæfer, defend these Ionic forms in the tragic writers; but see by all means Elmsley's note on Med. 466 and Matth. Gr. Gr. §. 68, *Obs.* 7.

355. συρίζων, *hissing, whistling:* from the same source with σύριγξ *a pipe*. Compare Sept. 463; and Aj. 1411, ἔτι γὰρ θερμαὶ Σύριγγες ἄνω φυσῶσι μέλαν Μένος.

— φόνον. The Medicean and one other MS. and Robortellus read φόβον. These two words and φθόνος are very often confused, for instance in Sept. 123 διάδετοι δέ τοι γενύων ἱππείων Κινύρονται φόνον χαλινοί. Butler prefers φόβον, because Typhoeus could not possibly kill the gods: but φόνος may signify either *gore* or *bloodshed* as well as *slaughter*; see Sept. 44, Choeph. 1012, Eum. 184. Compare Act. Apost. IX. 1, ἐμπνέων ἀπειλῆς καὶ φόνου, and see the note on Sept. 498.

356. Ἀστράπτω, which is almost always intransitive, here governs σέλας, exactly as we use the verb *to flash*.

— γοργωπὸν, literally *stern-eyed*. Compare Sept. 537, Phœn. 146 ὄμμασι γοργός, Rhes. 8 βλεφάρων γοργωπὸν ἕδραν, Herc. Fur. 868 γοργωποὺς κόρας, 132 γοργῶπες ὀμμάτων αὐγαί, 990 ἀγριωπὸν ὄμμα Γοργόνος στρέφων. Γοργῶπις, the Homeric epithet of Minerva, is used in Aj. 450 and Soph. fr. 724, 2.

358. ἄγρυπνον, *unsleeping, wakeful*. Blomfield derives it from ἄγρω or ἔγρω *to arouse* instead of the old etymology, ἄϋπνος, κατὰ πλεονασμὸν τοῦ γρ.

— Βέλος is continually applied to lightning; see Hor. Od. I. 2, 3: in the Psalms the word *arrows* is often used; see especially Ps. XVIII. 14 and LXXVII. 17.

359. καταιβάτης κεραυνός. Schol. Equit. 693; τῶν κεραυνῶν οἱ μὲν καταιβάται, οἱ δὲ ψολόεντες, οἱ δὲ ἀργῆτες καλοῦνται ὡς Ὅμηρος ὠνόμασεν. See also Schol. Pax 42, and Apollodorus quoted by Schol. Œd. Col. 702: and compare Hor. Od. III. 4, 42, Scimus ut impios Titanas immanemque turmam Fulmine sustulerit caduco.

360. ἐξέπληξε. See note on v. 134; and compare v. 318, Pers. 827, Antig. 127, Phœn. 183, Heracl. 388.

361. κομπασμάτων. Euripides

*ἐφεψαλώθη κἀξεβροντήθη σθένος.*
*καὶ νῦν ἀχρεῖον καὶ παρήορον δέμας*

in Ran. 940 calls the language of Æschylus οἰδοῦσαν ὑπὸ κομπασμάτων καὶ ῥημάτων ἐπαχθῶν, and boasts soon afterwards, ἀλλ' οὐκ ἐκομπολάκουν Ἀπὸ τοῦ φρονεῖν ἀποσπάσας.

— φρένας, *the breast;* properly *the midriff, præcordia.* See Aristot. Hist. Animal. I. 17, ὑπὸ δὲ τὸν πνεύμονά ἐστι τὸ διάζωμα τὸ τοῦ θώρακος, αἱ καλούμεναι φρένες. It is again used in Eum. 158, and in the singular number in v. 881 of this play, where see the note. Compare Trach. 930 φασγάνῳ Πλευρὰν ὑπ' ἧπαρ καὶ φρένας πεπληγμένην, Pind. Nem. VII. 38 ὁ καρτερὸς Αἴας ἔπαξε διὰ φρενῶν λευρὸν ξίφος.

362. ἐφεψαλώθη. From φέψαλος *a spark* or *a cinder;* σπινθὴρ, ἄνθραξ Hesych. The Scholiast on Acharn. 278 gives the former word, and again for φεψάλυξ on Lysistr. 107: see also Aristophanes himself in Acharn. 666, οἷον ἐξ ἀνθράκων πρινίνων φέψαλος ἀνήλατ' ἐρεθιζόμενος οὐρίᾳ ῥιπίδι. The verb will in this case signify *to scorch* or *burn up,* in the other *to reduce to ashes,* as in Lycophr. 177 ἀφ' ἑπτὰ παίδων φεψάλῳ σποδουμένων. Compare Eur. Suppl. 640, ὃν Ζεὺς κεραυνῷ πυρπόλῳ καταιθαλοῖ.

363. ἀχρεῖον, *useless, unserviceable, feeble, weak:* τὸ ἀσθενὲς καὶ βάρους μὴ μετέχον Schol. Il. B. 269. See Heracl. 57 οὐ γάρ τις ἔστιν ὃς πάροιθ' αἱρήσεται Τὴν σὴν ἀχρεῖον δύναμιν ἀντ' Εὐρυσθέως, Herc. Fur. 41 κἄμ', εἴ τι δὴ χρὴ κἄμ' ἐν ἀνδράσιν λέγειν, Γέροντ' ἀχρεῖον.

— παρήορον. Compare Il. H. 156 πολλὸς γάρ τις ἔκειτο παρήορος ἔνθα καὶ ἔνθα, on which place the Scholiast explains the word by παρῃωρημένος τῷ σώματι, τουτέστιν ἐκλελυμένος. ἐν ἄλλῳ, he continues, νῦν ἀντὶ τοῦ παραιωρούμενος καὶ εἰς μῆκος ἐκτεταμένος. λέγει δὲ οὕτως ποτὲ καὶ τὸν παρεζευγμένον ἐκτὸς τοῦ ζυγοῦ ἵππον καὶ τὸν ἄφρονα. It is derived from παραείρω *to fasten by the side,* and seems to be said properly of a spare or off horse, which the ancients frequently took with them into the field in case[h] any thing should happen to either of the yoke (or, as we should say, the wheel) horses. See Dionys. Halic. A. R. c. 73, p. 1498 ed. Reiske, δυσὶν ἵπποις ἐζευγμένοις, ὃν τρόπον ζεύγνυται συνωρὶς, τρίτος παρείπετο σειραῖος ἵππος (equus funalis) ῥυτῆρσι συνεχόμενος, ὃν ἀπὸ τοῦ παρῃωρῆσθαι καὶ συνεζεῦχθαι παρήορον ἐκάλουν οἱ παλαιοί. This horse was fastened by the head, but was free from all confinement of traces or yoke, as is evident from the representations on ancient gems;

h Such no doubt was the object at first, but afterwards horses were used in this manner for ornament, and frequently on both sides of the yoke horses: see Sueton. Tib. c. 6, Actiaco triumpho currum Augusti comitatus est sinisteriore funali equo, cum Marcellus Octaviæ filius dexteriore veheretur. Dr. Granville, speaking of the carriages in use at St. Petersburgh, says (Vol. I. p. 476) "If [the "sledge or droshky is] drawn by two horses, the second is fastened to an outrig-"ger on the near side, its head kept down in a graceful curve, and turned out-"wards by an additional rein fastened to the lower part of the carriage. This "horse is taught to prance and gallop by the side of the shaft-horse, which as in-"variably trots and has in fact almost the whole of the draught to himself."

*κεῖται στενωποῦ πλησίον θαλασσίου*
*ἰπούμενος ῥίζαισιν Αἰτναίαις ὕπο·*

and consequently he not only was of no service in drawing the chariot, but could not be kept in a line with the other horses, with whom, as he ran prancing and curvetting by their side, his body would often form a considerable angle. The word may be rendered here *loose*, *ill-fastened*, or perhaps *nerveless*, like παρατόνους χέρας in Alcest. 399. See Eustath. on Il. Ψ. 603, p. 1319, 8—15, and Kiessling on Theocr. XV. 8, for its meaning in both those passages.

364. Στενωπὸς is *a narrow passage*, *a strait*: στενορύμη διόδων Suid. See Œd. Tyr. 1339 στενωπὸς ἐν τριπλαῖς ὁδοῖς, and Soph. fr. 706 στενωπὸς ῞Αιδου καὶ παλιρροία βυθοῦ.

365. ἰπούμενος. The reading of all the MSS and early editions is ἰπνούμενος, which the Scholiast on Vesp. 139 derives from ἰπνὸς *a furnace*. The correction was made by Stephanus in his Thesaurus, Hemsterhuis on Plut. 815 (where see Brunck's note also), and Toup on Hesychius; and is supported by Eustath. on Il. Α. 3, p. 16, 41, ἰποῦν ῥῆμα τὸ βλάπτειν παρὰ τῷ Αἰσχύλῳ καὶ παρὰ τῷ κωμικῷ ἐν τῷ "ἰπούμενοι ταῖς εἰσφοραῖς"[i]. Photius explains ἰπούμενος by πιεζόμενος, ἀναγκαζόμενος. Compare Pind. Ol. IV. 10 ὃς Αἴτναν ἔχεις ῏Ιπον ἠνεμόεσσαν ἑκατογκεφάλα Τυφῶνος ὀβρίμου, Pyth. I. 34 νῦν γε μὰν Ταί θ' ὑπὲρ Κύμας ἁλιερκέες ὄχθαι Σικελία τ' αὐτοῦ πιέζει Στέρνα λαχνάεντα. A compound of this verb occurs in Herod. II. 94; τοῦτον (the fruit of the shrub *cici* or *ricinus*) ἐπεὰν συλλέξωνται, οἱ μὲν κόψαντες ἀπιποῦσι, οἱ δὲ καὶ φρύξαντες ἀπέψουσι, καὶ τὸ ἀπορρέον ἀπ' αὐτοῦ συγκομίζονται. Stanley reading ἰπνούμενος quotes Virg. Æn. III. 578; Fama est, Enceladi semiustum fulmine corpus Urgeri mole hac, ingentemque insuper Ætnam Impositam ruptis flammam exspirare caminis.

— Αἰτναίαις. Poets differ about the place of the punishment of Typhoeus. See Il. Β. 781, γαῖα δ' ὑπεστονάχιζε, Διὶ ὡς τερπικεραύνῳ Χωομένῳ, ὅτε τ' ἀμφὶ Τυφωέϊ γαῖαν ἱμάσσῃ Εἰν 'Αρίμοις[k], ὅθι φασὶ Τυφωέος ἔμμεναι εὐνάς: Hes. Theog. 868, ῥίψε δέ μιν θυμῷ ἀκάχων ἐς Τάρταρον εὐρύν. Herodotus[l] says that one story placed him in *that Serbonian bog Betwixt Damiata and Mount Casius old, Where armies whole have sunk*[m]. Pindar agrees with Æschylus, and both probably were influenced in their choice by the same circumstance. Thucydides[n] tells us there was an eruption of Ætna in the sixth year of the Peloponnesian war, that is in the year B.C. 425; and then adds, λέγεται δὲ πεντηκοστῷ ἔτει ῥυῆναι τοῦτο μετὰ τὸ πρότερον ῥεῦ-

i Equit. 924.
k Hence Virg. Æn. IX. 716 Inarime Jovis imperiis imposta Typhœo.
l III. 5.
m Milton *P. L.* II. 592. So Apollon. Rhod. II. 1214, ἔνθ' ἔτι νῦν περ Κεῖται ὑποβρύχιος Σερβωνίδος ὕδασι λίμνης.
n III. 116.

*κορυφαῖς δ' ἐν ἄκραις ἥμενος μυδροκτυπεῖ*
*Ἥφαιστος, ἔνθεν ἐκραγήσονταί ποτε*
*ποταμοὶ πυρὸς δάπτοντες ἀγρίαις γνάθοις*

μα, τὸ δὲ ξύμπαν τρὶς γεγενῆσθαι τὸ ῥεῦμα ἀφ' οὗ Σικελία ὑπὸ Ἑλλήνων οἰκεῖται. The second recorded eruption of that volcano is therefore[o] fixed to the year B. C. 475, and in all probability this play was not written till after that date: Pindar's first Pythian Ode was composed in honour of a victory won by Hiero in B. C. 470. It is observable that Pindar's description of the volcano is far more minute than that of any other poet of antiquity, especially in marking the different appearance of the mountain by night and by day, and is evidently the work not merely of an eyewitness but of one whom residence in the country had made familiar with that τέρας θαυμάσιον.

366. μυδροκτυπεῖ. Herc. Fur. 992, μυδρόκτυπον μίμημα. See Hesych. μύδρος· σίδηρος πεπυρωμένος[p]: Callim. H. Dian. 49, ἐπ' ἄκμοσιν Ἡφαίστοιο Ἑσταότας περὶ μύδρον, which is afterwards said to be ἢ χαλκὸν ζείοντα καμινόθεν ἠὲ σίδηρον: Æsch. fr. 284, σφύρας δέχεσθαι κἀπιχαλκεύειν μύδρους. In Antig. 264 the guards, to prove that they were not privy to the removal of the body of Polynices, were ready among other ordeals μύδρους αἴρειν χεροῖν: according to Herod. I. 165 the Phocæans on quitting their country μύδρον σιδήρεον κατεπόντωσαν, καὶ ὤμοσαν μὴ πρὶν ἐς Φωκαίην ἥξειν, πρὶν ἢ τὸν μύδρον[q] τοῦτον ἀναφῆναι: and Plutarch in his life of Aristides says, ὁ δ' Ἀριστείδης ὥρκισε μὲν τοὺς Ἕλληνας, καὶ ὤμοσεν ὑπὲρ τῶν Ἀθηναίων, μύδρους ἐμβαλὼν ἐπὶ ταῖς ἀραῖς εἰς τὴν θάλατταν. The expression λαμπρὸς ἀστέρος μύδρος occurs in v. 35 of a fragment which has been referred to the Sisyphus of Euripides, but which belongs to Critias[r] the pupil of Socrates: on the opinion of Anaxagoras that the sun was a μύδρος or λίθος διάπυρος see Xen. Mem. IV. 7, 7, and Zeune's notes; Plat. Apol. Socr. p. 26, d; and Porson on Orest. 971.

367. ἐκραγήσονται. So Diod. Sic. XIV. 59, p. 150 ed. Bipont. προσφάτως[s] δὲ πυρὸς ἐκραγέντος ἐκ τῆς Αἴτνης.

368. ποταμοὶ πυρός. The ῥύαξ πυρὸς, *flood of fire*, was a common expression for an eruption, as in Thuc. III. 116, and again just after the passage last quoted from Diodorus, ἐφθαρμένων τῶν παρὰ τὴν θάλατταν τόπων ὑπὸ τοῦ καλουμένου ῥύακος.

—δάπτοντες ἀγρίαις γνάθοις. Compare Choeph. 325, Eum. 1041; Med. 1186, χρυσοῦς μὲν ἀμφὶ κρατὶ

o The Parian Chronicle however places this eruption four years earlier, in the same year with the battle of Platæa, B. C. 479: see Marm. Oxon. P. II. pp. 28, 29, §. 68.

p Schol. Antig. 264, πεπυρακτωμένος.

q The word *saxa* in Hor. Epod. XVI. 25 is interpreted by Baxter to mean *ferrum e lapide liquefacto conflatum*.

r See Crit. fr. 9, pp. 55—74, ed. Bach.

s B. C. 39⅞.

τῆς καλλικάρπου Σικελίας λευροὺς γύας·
τοιόνδε Τυφὼς ἐξαναζέσει χόλον
θερμοῖς ἀπλήστου βέλεσι πυρπνόου ζάλης,
καίπερ κεραυνῷ Ζηνὸς ἠνθρακωμένος.
ΠΡ. σὺ δ' οὐκ ἄπειρος, οὐδ' ἐμοῦ διδασκάλου
χρῄζεις· σεαυτὸν σῷζ' ὅπως ἐπίστασαι·
ἐγὼ δὲ τὴν παροῦσαν ἀντλήσω τύχην,
ἔς τ' ἂν Διὸς φρόνημα λωφήσῃ χόλου.

*κείμενος πλόκος Θαυμαστὸν ἵει νᾶμα παμφάγου πυρός· Πέπλοι δὲ λεπτοὶ, σῶν τέκνων δωρήματα, Λευκὴν ἔδαπτον σάρκα τῆς δυσδαίμονος*[t]: Phrynichus corrected by Blomfield from Tzetzes on Lycophr. 433, *πεδία δὲ πάντα καὶ παράκτιον πλάκα 'Ωκεῖα μάργοις φλὸξ ἐδαίνυτο γνάθοις*: and again from Pausan. Phoc. p. 348, *ὠκεῖα δέ νιν Φλὸξ κατεδαίσατο δαλοῦ*: Virg. Georg. III. 566, Æn. II. 758. See also Choeph. 280, and Hor. Od. I. 31, 8.

369. *καλλικάρπου.* Bacch. 108, Herc. Fur. 464, Eur. Cresph. fr. II. 1. The fertility of Sicily is continually celebrated by the ancients; see for instance Pind. Nem. I. 19, *ἀριστεύοισαν εὐκάρπου χθονὸς Σικελίαν πίειραν.*

— *λευροὺς γύας.* This is the reading of Robortellus alone; all the MSS. and all the other editions have *λευράς*: but according to Elmsley on Heracl. 839 the feminine *γύη* was unknown to the Attic writers, and the masculine[u] *γύης* alone is to be retained. The word occurs again in v. 708 and in Prom. Sol. fr. 184, 5. For *λευρὸς*, which Hesychius explains by *λεῖος* and *ὁμαλὸς*, see v. 394, Æsch. Suppl. 508; Hec. 699, Phœn. 836, Bacch. 982; Odyss. H. 123, Pind. Nem. VII. 39.

370. *ἐξαναζέσει.* *Ζέω* and its compounds are regularly intransitive, as in Sept. 709: see Matth. Gr. Gr. §. 403.

371. *ἀπλήστου.* Blomfield after Schütz is disposed to read *ἀπλάτου* from Pind. Pyth. I. 40, *τᾶς ἐρεύγονται μὲν ἀπλάτου πυρὸς ἁγνόταται ἐκ μυχῶν παγαί.* See also Trach. 1093, Herc. Fur. 398, and Elmsley on Med. 150.

— *Ζάλη* is *a storm*; *συστροφὴ ἀνέμων μεγάλων* according to Hesychius; *ἡ ταραχὴ τῆς θαλάσσης, καὶ ἡ χάλαζα*, according to a Lexicon in Bibl. Coislin. p. 233 quoted by Blomfield. See Agam. 656, 665, and Aj. 351.

372. *ἠνθρακωμένος*, literally *reduced to ashes, burnt to a cinder*. See Æsch. Orith. fr. 265, Soph. Elect. 59, Iph. Aul. 1602, Cycl. 612, 662; and compare Virg. Æn. III. 578 quoted on v. 365.

375. *ἀντλήσω.* See note on v. 84.

376. *λωφήσῃ.* See note on v. 27.

t Compare Trach. 1054.

u Dindorf reads *τοὺς* for *τὰς* in Bacch. 13, but retains *τάσδε* in Hel. 88.

ΩΚ. *οὔκουν, Προμηθεῦ, τοῦτο γιγνώσκεις ὅτι*
*ὀργῆς νοσούσης εἰσὶν ἰατροὶ λόγοι;*
ΠΡ. *ἐάν τις ἐν καιρῷ γε μαλθάσσῃ κέαρ*
*καὶ μὴ σφριγῶντα θυμὸν ἰσχναίνῃ βίᾳ.*
ΩΚ. *ἐν τῷ προμηθεῖσθαι δὲ καὶ τολμᾶν τίνα*

377—380. Cic. Tusc. Quæst. III. 31: Sumendum tempus est non minus in animorum morbis quam in corporum: ut Prometheus ille Æschyli, cui cum dictum esset, *Atqui, Prometheu, te hoc tenere existimo, Mederi posse rationem iracundiæ*, respondit, *Si quidem qui tempestivam medicinam admovens Non ad gravescens vulnus illidat manus:* where Stephanus wished to read *orationem*.

378. ὀργῆς. Plutarch in his Cons. Apoll. p. 177 and Eustathius on Il. Θ. 37, p. 696, 34, quote this line with ψυχῆς instead of ὀργῆς. But there is no reason at all for the change, since ὀργὴ is not unfrequently used for other affections of the mind besides anger, and sometimes for the disposition, turn, or bent of a man's mind: in fact it comes very near indeed to our word *temper* [x] in all its senses. The first explanation given of it by Hesychius is τρόπος. See Thuc. III. 45, ἡ μὲν πενία ἀνάγκῃ τὴν τόλμαν παρέχουσα, ἡ δ' ἐξουσία ὕβρει τὴν πλεονεξίαν καὶ φρονήματι, αἱ δ' ἄλλαι ξυντυχίαι ὀργῇ τῶν ἀνθρώπων, ὡς ἑκάστη τις κατέχεται ὑπ' ἀνηκέστου τινὸς κρείττονος, ἐξάγουσιν ἐς τοὺς κινδύνους: I. 140, εἰδὼς τοὺς ἀνθρώπους οὐ τῇ αὐτῇ ὀργῇ ἀναπειθομένους τε πολεμεῖν καὶ ἐν τῷ ἔργῳ πράσσοντας, πρὸς δὲ τὰς ξυμφορὰς καὶ τὰς γνώμας τρεπομένους: Aj. 1153, ἐμφερὴς ἐμοὶ Ὀργήν θ' ὁμοῖος: 639, οὐκ ἔτι συντρόφοις Ὀργαῖς ἔμπεδος: Antig. 356, 875, 1200; Pind. Pyth. IX. 75, καὶ γάρ σε, τὸν οὐ θεμιτὸν ψεύδει θιγεῖν, Ἔτραπε μείλιχος ὀργὰ Παρφάμεν τοῦτον λόγον: II. 141, ὀργαῖς ἀτενὲς ἀλωπέκων ἴκελοι: Herod. VI. 128, διεπειρᾶτο αὐτέων τῆς τε ἀνδραγαθίης καὶ τῆς ὀργῆς καὶ παιδεύσιός τε καὶ τρόπου: Theogn. 957, μή ποτ' ἐπαινήσῃς, πρὶν ἂν εἰδῇς ἄνδρα σαφηνῶς, Ὀργὴν καὶ ῥυθμὸν καὶ τρόπον ὅστις ἂν ᾖ: and v. 80 of this play. It is worth remarking that Herodotus has used, though not in exactly the same sense, ὀργὴν ἄκρος in I. 73 and ψυχὴν ἄκρος in V. 124.

379. μαλθάσσῃ, *soften, foment:* still keeping up a metaphorical allusion to the healing art in both this and the next line.

380. σφριγῶντα, *swelling* or *swollen.* The word, which is well illustrated by Ruhnken on Tim. Lex. Plat. p. 244, is used in Eur. Suppl. 478 and Androm. 196. To this verse allusion is made by the Scholiast on Il. A. 207, τὸ σφριγῶν τοῦ θυμοῦ μαλακοῖς ἰᾶται λόγοις.

— ἰσχναίνῃ, *reduce.* See note on v. 269; and compare Odyss. T. 42, σίγα, καὶ κατὰ σὸν νόον ἴσχανε, μηδ' ἐρέεινε.

381. Προμηθεῖσθαι is the reading of Robortellus and five or six MSS., is mentioned and preferred by the Scholiast, is decidedly ap-

[x] So πηλὸν ὄργασον *temper the mortar* in Av. 439.

*ὁρᾷς ἐνοῦσαν ζημίαν; δίδασκέ με.*
ΠΡ. *μόχθον περισσὸν κουφόνουν τ' εὐηθίαν.*
ΩΚ. *ἔα με τήνδε τὴν νόσον νοσεῖν, ἐπεὶ*
*κέρδιστον εὖ φρονοῦντα μὴ δοκεῖν φρονεῖν.*

proved by Valckenaer on Phœn. 1475, and was adopted by Brunck, Porson, Schütz, and Blomfield. All the other MSS. and early editions have προθυμεῖσθαι, which Wellauer has replaced in the text, and which Scholefield acknowledges to be of at least equal authority. Butler thinks προθυμεῖσθαι is too nearly like τολμᾶν, and that προμηθεῖσθαι expresses *consilium*, τολμᾶν *in consilio exsequendo audaciam*; and Blomfield understands from both verbs together *audaciam prudentia conjunctam*. If it were not too presumptuous to differ from such judgments, it might be urged that προμηθεῖσθαι is not only the more likely word of the two to have been introduced into this play by a transcriber, but is actually less appropriate in this place. Oceanus lays no claim to any especial prudence, nor had he formed any deep design; his only plan was to go at once to Jupiter and endeavour to calm his wrath, and he cannot see that there is any harm in *zeal*, which excites him for his friend, and *boldness*, which would carry him through his task.

383. Κουφόνουν, *trifling*: the character implied by the word *levity*. Antig. 343 κουφονόων ὀρνίθων, 616 κουφονόων ἐρώτων. Reisig thinks a verse is lost from this speech of Prometheus, beginning perhaps with ὁρῶ, and completing the στιχομυθία.

— εὐηθίαν. Εὐήθης means *a "good easy man," simple, open, unsuspecting*, and thence *a fool*: see Hel. 747, Androm. 625, and Ruhnken on ἡδὺς in Tim. Lex. Plat. p. 131. It is sometimes used in a good sense, as in Thuc. III. 83, τὸ εὔηθες, οὗ τὸ γενναῖον πλεῖστον μετέχει, καταγελασθὲν ἠφανίσθη, where see Duker's note: but εὐηθία or εὐήθεια is scarcely ever so used.

384. τήνδε τὴν νόσον νοσεῖν. Blomfield, Wellauer, and Scholefield, read τῇδε τῇ νόσῳ after Aldus, Robortellus, and a large majority of MSS.; the accusative case however seems to be more elegant and is undoubtedly more usual. Compare Philoct. 173 νοσεῖ μὲν νόσον ἀγρίαν, Androm. 220 χείρον' ἀρσένων νόσον Ταύτην νοσοῦμεν, Eur. Phrix. fr. XIII. 2 νοσεῖν αἰσχρὰν νόσον, Ælian quoted by Suidas on ἱεροφάντης, νοσεῖ νόσον μακροτάτην, the examples of similar constructions given in Matth. Gr. Gr. §. 408, among them v. 919 of this play, and Virg. Æn. XII. 680 Hunc oro sine me furere ante furorem. Yet Porson branded the accusative case, and Elmsley[y] preferred the dative, quoting Trach. 544 νοσοῦντι κείνῳ πολλὰ τῇδε τῇ νόσῳ.

385. μὴ δοκεῖν φρονεῖν. To the examples of δοκεῖν in the sense of προσποιεῖσθαι *to pretend*, quoted by Valckenaer on Hipp. 462, may be added v. 119 of the same play

y Edinb. Rev. XVII. p. 492.

ΠΡ. *ἐμὸν δοκήσει τἀμπλάκημ' εἶναι τόδε.*
ΩΚ. *σαφῶς μ' ἐς οἶκον σὸς λόγος στέλλει πάλιν.*
ΠΡ. *μὴ γάρ σε θρῆνος οὑμὸς εἰς ἔχθραν βάλῃ.*
ΩΚ. *ἦ τῷ νέον θακοῦντι παγκρατεῖς ἕδρας;*
ΠΡ. *τούτου φυλάσσου μή ποτ' ἀχθεσθῇ κέαρ.*
ΩΚ. *ἡ σή, Προμηθεῦ, ξυμφορὰ διδάσκαλος.*
ΠΡ. *στέλλου, κομίζου, σῷζε τὸν παρόντα νοῦν.*
ΩΚ. *ὁρμωμένῳ μοι τόνδ' ἐθώϋξας λόγον.*
*λευρὸν γὰρ οἶμον αἰθέρος ψαίρει πτεροῖς*
*τετρασκελὴς οἰωνός· ἄσμενος δέ τἂν*
*σταθμοῖς ἐν οἰκείοισι κάμψειεν γόνυ.*

*μὴ δόκει τούτων κλύειν,* and Med. 67 *ἤκουσά του λέγοντος μὴ δοκῶν κλύειν,* upon which Elmsley quotes Ran. 564 *καὶ τὸ ξίφος γ' ἐσπᾶτο, μαίνεσθαι δοκῶν, pretending to be mad.* The maxim of Oceanus may be illustrated by the conduct of David and of the liberator Brutus, as described in 1 Sam. XXI. 13, and in Liv. I. 56.

388. *θρῆνος οὑμὸς, your lamentation for me.* Compare Pers. 698, Thuc. I. 69 *αἱ ὑμέτεραι ἐλπίδες,* 77 *τὸ ἡμέτερον δέος*: and see the note on v. 123, Matth. Gr. Gr. §. 466, 2, and Sanct. Minerv. II. 13 for similar examples in Latin. In the Tempest V. 1, Prospero promising to pity the nobles who had deposed him says, *Though with their high wrongs I am stung to the quick.*

394. *ψαίρει: διακόπτει τὴν ὁμαλὴν ὁδὸν τοῦ αἰθέρος — ἤτοι ἄρχεται πέτεσθαι* Schol. A. Compare Schol. Av. 1717, *διαψαίρειν δὲ τὸ ἡσυχῇ διακινεῖσθαι καὶ ψοφεῖν· καὶ ψαίρειν ἵστιον λέγομεν*: Schol. Phœn. 1390, *οἱ ναῦται ψαίρειν φασὶ τὸ ἄρμενον, ὅταν μὴ πολὺς ἄνεμος πνέῃ, ἀλλὰ μόνον ψαύῃ*: Schol. Oppian. Hal. II. 115, *τὸ ψαίρειν κυρίως ἐπὶ τοῦ ἱστίου, ὅτε μὴ εὐπλοεῖ εὐφόρῳ ἀνέμῳ*: and Erotian. Lex. Hipp. where feeble pulses are said *ψαίρειν, ἀπὸ τῶν ψαιρόντων ἀρμένων*[z], *ἃ δὴ οὐχ ὁμαλῶς ὑπὸ τῶν ἀνέμων φυσώμενα ὅτε μὲν χαλαροῦνται ὅτε δὲ πληροῦνται.* If these grammarians are correct, *ψαίρειν* is said of a sail flapping against the mast, alternately filling and falling, in a light wind; and may therefore be well applied to the first efforts of a bird in commencing a flight, like Virgil's *æthera verberat alis*[a], but very unlike the *radit iter liquidum*[b] quoted by Valckenaer on Phœn. 1399, which is said of the bird when she is well on the wing, and which Virgil himself explains by *celeres neque commovet alas.* See Phœn. 1390 *ποδὶ μεταψαίρων πέτρον,* and Av. 1717 *θυμιαμάτων δ' Αὖραι διαψαίρουσι πλεκτάνην καπνοῦ.*

396. *κάμψειεν γόνυ.* See note on v. 32.

z Valckenaer's emendation for *ἀνέμων.*

a Æn. XI. 756.

b Æn. V. 217.

ΧΟ. στένω σε τᾶς οὐλομένας τύχας, Προμηθεῦ, (στρ.)
δακρυσίστακτον δ᾽ ἀπ᾽ ὄσσων ῥαδινῶν λειβομένα ῥέος
παρειὰν
νοτίοις ἔτεγξα παγαῖς· ἀμέγαρτα γὰρ τάδε Ζεὺς
ἰδίοις νόμοις κρατύνων ὑπερήφανον θεοῖσι
τοῖσι πάρος δείκνυσιν αἰχμάν.
πρόπασα δ᾽ ἤδη στονόεν λέλακε χώρα, (ἀντ.)
μεγαλοσχήμονά τ᾽ ἀρχαιοπρεπῆ**** στένουσι τὰν σὰν

397. *στένω σε τᾶς οὐλομένας τύχας.* Elmsley speaks of this construction on Med. 1202. Il. A. 1, *μῆνιν —οὐλομένην.* On the arrangement of the chorus see Hermann on Metres p. 493.

400. *ῥαδινῶν*, *tender*, or perhaps *yielding*: *εὐκινήτων* Schol. A. *ἁπαλῶν, παρθενικῶν* Schol. B. Hesychius *ῥαδινόν· λεπτὸν, ἰσχνὸν, εὐκίνητον, ἁπαλὸν, εὐδιάσειστον.* Il. Ψ. 582, *ἱμάσθλην Χερσὶν ἔχε ῥαδινὴν, ᾗπερ τὸ πρόσθεν ἔλαυνες*: Hes. Theog. 194, *ἀμφὶ δὲ ποίη Ποσσὶν ὑπὸ ῥαδινοῖσιν ἀέξετο*: Theogn. 996, *εὐειδὴς ῥαδιναῖς χερσὶ Λάκαινα κόρη*: Theocr. X. 24, *ῥαδινὰν παῖδα*: XI. 45, *ῥαδιναὶ κυπάρισσοι.*

401. *ἀμέγαρτα*, *mercilessly* according to Blomfield: and so perhaps we are compelled to render it with our present reading, although we have little authority for so doing either from the old grammarians or from the etymology of the word. It is derived from *μεγαίρω*, and would seem to signify *such as no one does or would envy*: this is the meaning given to it by the Scholiasts here and several times by Eustathius, and in Hesychius we find *ἀμέγαρτον· ἀφθόνητον, ἀζήλωτον, ἢ πολὺ, ἢ μέγαν· ὡς τὸ Ἀμέγαρτε συβῶτα*[c], *ᾧ οὐκ ἂν τις φθονήσειεν.* This interpretation will be suitable in Il. B. 420 *πόνον ἀμέγαρτον*, in Odyss. Λ. 399 *ὄρσας ἀργαλέων ἀνέμων ἀμέγαρτον ἀϋτμήν*, in Hes. Theog. 666 *μάχην ἀμέγαρτον*, in Æsch. Suppl. 642 *ποίμναν τάνδ᾽ ἀμέγαρτον*, in Hec. 193 *ἀμέγαρτα κακῶν*, and in Thesmoph. 1049 *πάθος ἀμέγαρτον.* And therefore Hermann and Wellauer are perhaps right in adopting the reading of Robortellus, which receives support also from a MS., *ἀμέγαρτα γὰρ τάδε· Ζεὺς δ᾽ Ἰδίοις κ. τ. λ.*

403. *ἰδίοις νόμοις.* Compare v. 186 and v. 543.

— *ὑπερήφανον δείκνυσιν αἰχμὰν*, *displays* or *exalts his haughty sceptre*. A spear was formerly an emblem of royalty, and *αἰχμὴ* is probably so used in v. 925: in Agam. 483 and Choeph. 630 it means *sway* or *power*.

406. *λέλακε.* This tense occurs in Hipp. 55, Hec. 678, 1110; *λακεῖν* in Agam. 614, Alcest. 346; *λάσκειν* in Agam. 596, 865, Rhes. 724, Androm. 671, Eur. Elect. 1214.

408. A word is wanting to complete both the metre and the sense. The passage as it stands may be thus taken; *ἤδη δὲ πρόπασα*

c Odyss. P. 219.

ξυνομαιμόνων τε τιμὰν, ὁπόσοι τ' ἔποικον ἁγνᾶς
Ἀσίας ἕδος νέμονται, μεγαλοστόνοισι σοῖσι
πήμασι συγκάμνουσι θνητοί·
Κολχίδος τε γᾶς ἔνοικοι (στρ. β'.)
παρθένοι, μάχας ἄτρεστοι,
καὶ Σκύθης ὅμιλος, οἳ γᾶς
ἔσχατον τόπον ἀμφὶ Μαιῶτιν ἔχουσι λίμναν,

χώρα λέλακε στονόεν, στένουσί τε (*and all mourn*) τὰν σὰν ξυνομαιμόνων τε μεγαλοσχήμονα ἀρχαιοπρεπῆ τιμάν· ὁπόσοι τε κ. τ. λ. *both all who* &c. beginning a new clause at ὁπόσοι and making the names of all the people mentioned to v. 424 subjects to συγκάμνουσι. Several MSS. and editions have στένουσα for στένουσι, and with that Heath would read μεγαλοσχήμονα κἀρχαιοπρεπῆ.

410. ξυνομαιμόνων. Hel. 640, Iph. Taur. 848. In the same manner συνόμευνος, συνομῆλιξ, and συνόμορος, were in use.

—Ἔποικον ἕδος according to Butler is an elegance for ἕδος τῶν ἐποίκων: according to Wellauer it means *inhabited* or *habitable*. Ἔποικος is properly said of a person sent to live at a place, a colonist, and thence an inhabitant; and is therefore in some respects opposed to ἄποικος: perhaps the best interpretation here is *neighbouring*. See Thuc. II. 70, Soph. Elect. 189, Œd. Col. 506, Ion 1583.

As this is the first specimen of the poet's geography, of which we shall hereafter have so much, it may be well to quote at once a remark of Elmsley's on v. 420 and another of Blomfield's on v. 732. The first is, verisimile est Geographiæ nihilo peritiorem fuisse Tragico nostrate, qui oram Bohemiæ maritimam memorat: the other says, satis manifestum est Æschylum suam geographiam, suam mythologiam, easque parum accuratas, habuisse.

414. συγκάμνουσι, *sympathize*: as in v. 1059, and in Alcest. 614 ἥκω κακοῖσι σοῖσι συγκάμνων, where Monk observes that συναλγεῖν is more usual in this sense. The verb properly means *to labour with, to aid*, as in Aj. 988, Soph. Elect. 986, Rhes. 326, 396, Herc. Fur. 1386.

415. The Amazons. Compare v. 723, and see Herod. IV. 110—117.

416. Μάχας has great authority, and is perhaps more elegant; see Matth. Gr. Gr. §. 346, *Obs.* 1: μάχαις however is the reading of many MSS., and has been adopted by Blomfield, who quotes Aj. 365 τὸν ἐν δαΐοις ἄτρεστον μάχαις.

—ἄτρεστοι, *undaunted, unshrinking*: from τρέω *to tremble*. Agam. 1402, Æsch. Suppl. 240, Œd. Tyr. 286, Ion 1198.

418. τόπον. The very frequent use of τόπος in such passages by the tragedians and especially by Æschylus is illustrated by Valckenaer on Hipp. 1053: see v. 348, Pers. 447, 790, Agam. 191, Eum. 249, 292, 703, 858, Suppl. 51, 237.

Ἀραβίας τ' ἄρειον ἄνθος, (ἀντ. β'.)
ὑψίκρημνόν θ' οἳ πόλισμα
Καυκάσου πέλας νέμονται,
δάϊος στρατὸς, ὀξυπρῴροισι βρέμων ἐν αἰχμαῖς.
μόνον δὴ πρόσθεν ἄλλον ἐν πόνοις
δαμέντ' ἀκαμαντοδέτοις Τιτᾶνα λύμαις
εἰσιδόμαν θεὸν Ἄτλαν,
ὃς αἰὲν ὑπέροχον σθένος κραταιὸν

420. A play is perhaps intended upon the words Ἀραβίας and ἄρειον. Butler observes that Horace has placed the Arabians in close connection with the Massagetæ in Od. I. 35, 40, and refers to the note of Cruquius on that passage, who shews that besides the Arabia commonly so called there was another among the Scythians to which Ammianus Marcellinus gives the name *Getarum desertum*. Ἄνθος, the reading of fourteen MSS. and of Robortellus, is justly preferred by all the modern editors after Brunck to the old word ἔθνος: compare Pers. 59, 252, 925, Agam. 197, Troad. 807.

424. ὀξυπρῴροισι, *sharp-headed.* Photius, ὀξυπρῴρῳ ταύρῳ· ὀξυκέρατι.

— βρέμων. Phœn. 112, πολλοῖς μὲν ἵπποις, μυρίοις δ' ὅπλοις βρέμων. For this use of the preposition ἐν see Matth. Gr. Gr. §. 577, 4, p. 1004; and compare Virg. Æn. V. 37, Horridus in jaculis et pelle Libystidis ursæ, quoted by Tyrwhitt on Aristot. Poet. III.

425—435. Hujus epodi nec metra bene erant descripta neque scriptura satis emendata. DIND.

426. ἀκαμαντοδέτοις. Blomfield, Wellauer, and Scholefield, admit Stanley's conjecture ἀδαμαντοδέτοις supported by one MS.: see v. 147.

427. Ἄτλαν. All the MSS. have Ἄτλανθ': Aldus reads Ἄτλαν θ'. The second Scholiast mentions both readings without deciding between them. He remarks, οὐ μόνον Ἄτλας Ἄτλαντος, ἀλλὰ καὶ Ἄτλας Ἄτλα, καὶ μαρτυρεῖ τὸ Ἀτλαγενάων[c].

429. ὑπέροχον Hermannus: codices ὑπείροχον, forma Homerica ab librariis illata, ut in Sophoclis Trachin. v. 1096. DINDORF. There are three ways in which the passage may be construed: ὑπέροχον σθένος may be the nominative case in apposition with ὅς; or the accusative case governed, as Blomfield conceives, by κατὰ understood, and signifying *with surpassing might*; or ὑπέροχον κραταιὸν σθένος οὐράνιόν τε πόλον may according to Wellauer and Scholefield be equivalent to ὑ. κ. σθένος οὐρανίου πόλου. If κραταιὸν is construed with πόλον, compare Ran. 1397 ἀλλ' ἕτερον αὖ ζήτει τι τῶν βαρυστάθμων, Ὅ τι σοι καθέλξει, καρτερόν τε καὶ μέγα, and Virg. Georg. III. 172 validum pondus.

c Hes. Op. 301, where however the editions have Ἀτλαγενέων, and the Scholiast on Il. Σ. 486 Ἀτληγενέων: see Koen on Greg. Cor. p. 578 ed. Schæfer.

*οὐράνιόν τε πόλον νώτοις ὑποστεγάζει.*
*βοᾷ δὲ πόντιος κλύδων*
*ξυμπίτνων, στένει βυθὸς,*
*κελαινὸς Ἄϊδος δ' ὑποβρέμει μυχὸς γᾶς,*

430. ὑποστεγάζει. Libri antiqui ὑποστενάζει, alii ὑποβαστάζει. Correctum ante multos annos ab Hermanno in dissertatione academica (Opusc. I. p. 114) non innotuit editoribus. Dindorf. This compound is not perhaps to be found elsewhere, but στέγω, στεγάζω, and ὑποστέγω are all used in the sense of *propping* or *supporting*, and Hermann's correction may therefore be admitted, if any correction of ὑποστενάζει is necessary. But does it not impair the poetry of the passage by substituting a word which expresses a simple act for one which conveys a consequence or adjunct of the act? Does it not bring before our eyes the Titan standing like a porter beneath his load, rather than startle our ears with the groans which its intolerable burden, ἄχθος οὐκ εὐάγκαλον, extorted, and so destroy the introduction to the four next magnificent lines, in which the elements of nature are represented as shewing their commiseration for the giant by echoing his exclamations of agony[d]?

Reisig proposes Ἄτλαντος αἰὲν ὑπέροχον σθένος κραταιὸν Οὐράνιόν τε πόλον νώτοις· Ὑποστενάζει· κ. τ. λ.: he observes that a single verb, ἀλώσεται, is similarly placed in Œd. Col. 1060.

432. ξυμπίτνων, *tumbling together*. On the orthography of this word see Elmsley on Heracl. 77 and the remarks of Hermann quoted on the same line in the last[e] Oxford edition of that play.

434. κελαινὸς Ἄϊδος δ'. Vulgo κελαινὸς δ' Ἄϊδος. Particula quum aut deleri possit aut transponi, ego alteram viam inii. Dindorf. Ἄϊδος from Ἄϊς has a soft breathing, like Ἀΐδης with the diphthong resolved: ᾍδης the dissyllable is always aspirate. Γᾶς is perhaps governed by ὑπὸ in ὑποβρέμει, but it may be a second genitive after μυχὸς, as in Antig. 1204 λιθόστρωτον κόρης Νυμφεῖον Ἅιδου κοῖλον: Hermann on Viger Append. p. 887 considers μυχὸς γᾶς equivalent to μυχὸς ὑποχθόνιος.

d If ὑποστεγάζει was confessedly the right reading, we might conceive that an allusion was intended in the word to some of those male statues which are called ἄτλαντες in Vitruv. VI. 10, and which may possibly have adorned the scene or other parts of the theatre. They formed the second order of columns in the interior of the magnificent temple of Jupiter Olympius at Agrigentum, which is described by Mr. Cockerell in the supplemental volume to Stuart's *Antiquities of Athens;* and some may still be seen supporting the cornice in the tepidarium of the baths at Pompeii. They appear to have differed from the male figures which supplied the place of columns in the στοὰ Περσικὴ at Lacedæmon by the position of their arms: the Persians had theirs crossed before them and tied at the wrists, as captives; the ἄτλαντες held theirs folded over their heads, as in the act of supporting a burden. That the scene sometimes presented even three orders of columns, and that statues were used to decorate it instead of columns, we learn from Vitruv. V. 7 and VII. 5.

e In 1828.

*παγαί θ' ἁγνορύτων ποταμῶν στένουσιν ἄλγος οἰκτρόν.*
ΠΡ. *μή τοι χλιδῇ δοκεῖτε μηδ' αὐθαδίᾳ*
*σιγᾶν με· συννοίᾳ δὲ δάπτομαι κέαρ,*
*ὁρῶν ἐμαυτὸν ὧδε προυσελούμενον.*
*καίτοι θεοῖσι τοῖς νέοις τούτοις γέρα*
*τίς ἄλλος ἢ 'γὼ παντελῶς διώρισεν;*

436. *χλιδῇ*, *pride, arrogance, disdain, fastu.* See Tim. Lex. Plat. on the word, and Ruhnken's note: *χλίω*, from which he derives it, occurs in Choeph. 137 and Æsch. Suppl. 236. The word itself will be found again in v. 466. For this construction of the dative case see Matth. Gr. Gr. §. 397.

—*μηδ' αὐθαδίᾳ*. Blomfield, Wellauer, and Scholefield read *μήτ' αὐθαδίᾳ* after a great majority of MSS. and all the preceding editors except Brunck. There is however ample authority for *μηδὲ*, and even if there had been none, Elmsley would have adopted it in the place of *μήτε*, which preceded by *μὴ* (or *οὔτε* by *οὐ*) he held to be a solecism. See his notes on this line[f], on Aj. 428[g], on Œd. Tyr. 817, on Œd. Col. 496, 1189, and on Med. 4; and Reisig Comm. Critt. on Œd. Col. p. 259: on the other side Hermann on Elmsley's Medea vv. 4 and 1321.

437. *συννοίᾳ*, *reflection.* See Herod. I. 88 *ὁ δὲ συννοίῃ ἐχόμενος ἥσυχος ἦν*, Antig. 279, Œd. Col. 453, Heracl. 381, Androm. 805, Orest. 632 ΟΡ. *Μενέλαε, ποῖ σὸν πόδ' ἐπὶ συννοίᾳ κυκλεῖς, Διπλῆς μερίμνης διπτύχους ἰὼν ὁδούς*; ΜΕΝ. *ἔασον· ἐν ἐμαυτῷ τι συννοούμενος Ὅπῃ τράπωμαι τῆς τύχης ἀμηχανῶ.*

—*δάπτομαι κέαρ.* Compare Il. Z. 202 *ὃν θυμὸν κατέδων* (translated in Cic. Tusc. Quæst. III. 26 Ipse suum cor edens), Ω. 128 *ὀδυρόμενος καὶ ἀχεύων Σὴν ἔδεαι κραδίην*, Acharn. 1 *ὅσα δὴ δέδηγμαι τὴν ἐμαυτοῦ καρδίαν.*

438. *προυσελούμενον*, *insulted.* The old reading, warranted by the great majority of MSS. and editions, was *προσελούμενον*, which Brunck after Dawes printed *προσελούμενον* in order to lengthen the first syllable by the insertion of an aspirate or the digamma. After many other unsuccessful attempts to support the metre the correction in the text was made by Porson, and it appears from Bekker's edition of Aristophanes that the Ravenna MS. gives *προυσελοῦμεν* in Ran. 730. Etym. M. p. 690, 11 *προυσελλεῖν λέγουσι τὸ ὑβρίζειν*, Hesych. *προυγελεῖν· προπηλακίζειν, ὑβρίζειν*: both have been corrected *προυσελεῖν*. For the derivation of the verb see Dawes M. C. p. 163 (p. 303 ed. 1827), and look to Kidd's notes there.

440. *τίς ἄλλος.* See Elmsley on Med. 635.

—*διώρισεν.* See v. 489, Æsch. Palam. fr. 168, 2; Œd. Tyr. 723, 1083; Hec. 847, Phœn. 542, 1424.

[f] Edinb. Rev. XVII. p. 492.

[g] Mus. Crit. I. p. 360.

ἀλλ' αὐτὰ σιγῶ. καὶ γὰρ εἰδυίαισιν ἂν
ὑμῖν λέγοιμι· τἀν βροτοῖς δὲ πήματα
ἀκούσαθ', ὥς σφᾶς νηπίους ὄντας τὸ πρὶν
ἔννους ἔθηκα καὶ φρενῶν ἐπηβόλους.
λέξω δέ, μέμψιν οὔτιν' ἀνθρώποις ἔχων,
ἀλλ' ὧν δέδωκ' εὔνοιαν ἐξηγούμενος·
οἳ πρῶτα μὲν βλέποντες ἔβλεπον μάτην,

441. εἰδυίαισιν ἂν Ὑμῖν λέγοιμι. Compare Herod. VII. 8, 1, Thuc. II. 36, III. 53, Xen. Hellen. VI. 1, 7.

442. τἀν βροτοῖς δὲ πήματα Ἀκούσατε. But he proceeds to mention neither any of his sufferings among mortals nor any sufferings of mortals themselves, unless their former state of misery is to be inferred from the benefits which he introduced upon earth. His speech is altogether an account of his discoveries for the good of mankind. Accordingly a writer in the Philological Museum[h], who however acknowledges that he has been anticipated in his emendation by Heath, proposes to read τἀν βροτοῖς δ' εὑρήματα Ἀκούσατε, observing that εὑρεῖν is used no less than three times immediately afterwards in vv. 460, 468, and 469. The word certainly appears to suit better with the whole context.

443. νηπίους, *infantes, children, foolish, ignorant:* from νὴ or rather[i] the negative ἀνὰ and ἔπος. Soph. Elect. 145 νήπιος ὃς τῶν οἰκτρῶς Οἰχομένων γονέων ἐπιλάθεται. The intimate connection between the faculty of speech and the exercise of reason is almost self-evident: see Cic. de Invent. I. 3, Verisimillimum mihi videtur, quodam tempore neque in publicis rebus infantes et insipientes homines solitos esse versari. Cicero continually places the words *ratio* and *oratio* in such strong contrast as almost to play upon them.

444. ἔννους, *intelligent, rational.* Œd. Tyr. 915, Bacch. 1270.

— ἐπηβόλους, *possessed of; properly hitting a mark.* Tim. Lex. Plat. ἐπήβολοι· οἱ ἐπιτυχῶς βάλλοντες, βάλλειν γὰρ τὸ τυχεῖν· ἢ οἱ ἐπιτυγχάνοντες: Eustath. on Odyss. A. 155, p. 1404, 50, ἐπήβολος ὁ τυχὼν πράγματός τινος. See Antig. 491 ἔσω γὰρ εἶδον ἀρτίως Λυσσῶσαν αὐτὴν οὐδ' ἐπήβολον φρενῶν, Soph. Alcm. fr. 95 εἴθ' εὖ φρονήσαντ' εἰσίδοιμί πως φρενῶν Ἐπήβολον καλῶν σε, Odyss. B. 319 οὐ γὰρ νηὸς ἐπήβολος οὐδ' ἐρετάων Γίνομαι, Herod. IX. 94 τουτέων δὲ ἔφη ἐπήβολος γενόμενος τοῦ λοιποῦ ἀμήνιτος εἶναι: and Agam. 542.

446. *Recounting the kindness of my presents* or *my kindness evinced in my presents.* If any one has begun to read this play before he is acquainted with the laws which regulate the case of the relative in Greek, he may refer to Matth. Gr. Gr. §. 473.

447. Compare Psalm CXV. 5,

h Vol. I p. 687.

i See note on v. 240.

*κλύοντες οὐκ ἤκουον, ἀλλ' ὀνειράτων*
*ἀλίγκιοι μορφαῖσι τὸν μακρὸν χρόνον*
*ἔφυρον εἰκῆ πάντα, κοὔτε πλινθυφεῖς*
*δόμους προσείλους ᾖσαν, οὐ ξυλουργίαν·*

6, CXXXV. 16, 17, Isaiah VI. 9, 10, XLII. 20, Jerem. V. 21, Ezek. XII. 2, Matthew XIII. 14, Mark IV. 12, VIII. 18, Luke VIII. 10.

449. ἀλίγκιοι. A Homeric word, perhaps derived from the same root with ἧλιξ. Il. Z. 401 ἀλίγκιον ἀστέρι καλῷ, Odyss. Θ. 174 εἶδος μὲν ἀλίγκιος ἀθανάτοισιν. The compound ἐναλίγκιος, which is common in Homer, occurs also in Pind. Isth. VIII. 82. Schütz thinks the comparison does not here refer to the feebleness of men, as in ἰσόνειρον in v. 548 and ὄναρ ἡμερόφαντον in Agam. 82, but to the confusion and indistinctness of their mode of life, which was regulated and connected together by no recollection of the past or provision for the future.

— χρόνον. A great many MSS., at least fifteen, read βίον, which Blomfield observes may derive some support from Eur. Suppl. 201 αἰνῶ δ' ὃς ἡμῖν βίοτον ἐκ πεφυρμένου Καὶ θηριώδους θεῶν διεσταθμήσατο[k]. Elmsley too was rather inclined to prefer βίον, referring to v. 537 where τὸν μακρὸν βίον is used in nearly the same sense.

450. ἔφυρον, *they mingled, confounded.* Hec. 958 φύρουσι δ' αὐτὰ θεοὶ πάλιν τε καὶ πρόσω: πεφυρμένου in the passage quoted above may perhaps be translated *promiscuous.* Φυράω occurs in Sept. 48.

— εἰκῆ, *temere, without reason, casually:* ὡς ἔτυχεν Hesychius. See v. 885; Œd. Tyr. 979, εἰκῆ κράτιστον ζῆν, ὅπως δύναιτό τις: Eur. Elect. 379, κράτιστον εἰκῆ ταῦτ' ἐᾶν ἀφειμένα.

— κοὔτε. Porson read κοὔτι in opposition to all the MSS. and editions, and Brunck made the same alteration in Œd. Col. 972. But the original reading has been well defended by Elmsley and other critics, and very many examples of οὔτε followed by οὐ and μήτε by μὴ will be found collected by Elmsley on Heracl. 615 and Med. 1316, and by Schæfer on Bos p. 135 = 228: see too Matthiæ on Hippol. 1312. Two instances occur in v. 480 and Choeph. 292.

— πλινθυφεῖς, literally *brick-woven:* from ὑφαίνω or its root ὕφω.

451. προσείλους, *apricos, facing the sun;* the same with προσηλίους: from εἵλη or ἕλη *the warmth* or *brightness of the sun, sunshine.* Eustath. on Odyss. H. 123, p. 1573, 44; ὅτι δὲ τὴν εἵλην οἱ παλαιοὶ καὶ ἕλην φασὶν, ἐν ῥητορικοῖς δηλοῦται λεξικοῖς· ἔνθα κεῖται καὶ ὅτι εἵλη καὶ ἕλη, ἡ τοῦ ἡλίου αὐγή· καὶ εἰληθερεῖν, τὸ ἡλιάζεσθαι, καὶ εἰλεῖν, τὸ ἐν ἡλίῳ ξηραίνειν· καὶ εὔειλον χωρίον, τὸ εὐήλιον· καὶ πρόσειλον, τὸ πρὸς μεσημβρίαν τετραμμένον· καὶ εἰληθερὲς ὕδωρ, τὸ ὑπὸ ἡλίου τεθερμασμένον. See Ruhnken on ἕλη in Tim. Lex. Plat. p. 95. The MSS. and older editions both here and in several

[k] The whole passage to v. 213 should be compared with this speech of Prometheus, from which it is manifestly imitated.

*κατώρυχες δ' ἔναιον ὥστ' ἀήσυροι*
*μύρμηκες ἄντρων ἐν μυχοῖς ἀνηλίοις.*
*ἦν δ' οὐδὲν αὐτοῖς οὔτε χείματος τέκμαρ*
*οὔτ' ἀνθεμώδους ἦρος οὔτε καρπίμου*

other passages of the ancient authors vary between πρόσειλος and πρόσηλος, εὔειλος and εὔηλος, as if such a compound as the latter could possibly be formed from ἥλιος: see by all means Dawes M. C. pp. 502, 3, 4, ed. 1827, and Kidd's notes. Good Greek writers use πρὸς ἥλιον or πρὸς εἵλην where we should say *in the sun;* as in Vesp. 771, ἢν ἐξέχῃ Εἵλη κατ' ὄρθρον, ἡλιάσει πρὸς ἥλιον: Aristoph. fr. 524, καὶ τῶν πρὸς εἵλην ἰχθύων ὠπτημένων: so Virg. Æn. II. 474, Lubrica convolvit sublato pectore terga Arduus ad solem. With the passage before us compare Virg. Georg. III. 302, Et stabula a ventis hiberno opponere soli Ad medium conversa diem.

— ᾔσαν: ᾔδεισαν, ἐγίνωσκον Suidas. See Dawes M. C. pp. 427—431 ed. 1827 and Matth. Gr. Gr. §. 231, 2, p. 397. Some MSS. and several editions have the Homeric form ἴσαν, which should be written ἴσαν, the first syllable being short; see Il. Σ. 405, Odyss. Δ. 772.

— ξυλουργίαν, *carpentry*, "*fabricam materiariam*," which according to Pliny[1] was invented by Dædalus.

452. κατώρυχες, "*in defossis specubus*" Virg. Georg. III. 376. The word occurs in Antig. 774, 1100, and Hec. 1002.

— ἀήσυροι, *light, small.* So Horace, parvula formica. Suid. ἀήσυρον· τὸ λεπτόν· τὸ μετέωρον καὶ κοῦφον· τὸ ἐλαφρόν· παρὰ τὸ ἀέρι σύρεσθαι· ἐπὶ ὀρνέων· Ἀήσυρον κάμψει γόνυ: Hesych. κοῦφον, ἐλαφρόν: Etym. M. ἀσθενές, κενόν· ἔνιοι κοῦφον, ὑπ' αὔρας φερόμενον: Eustath. on Odyss. Δ. 361, p. 1500, 27, ἄω τὸ πνέω· ἐξ οὗ — ἀήτης ἐπὶ ἀνέμου, καὶ ἀήσυρον κατὰ τοὺς παλαιοὺς τὸ κοῦφον, and then as well as on E. 477, p. 1547, 21, he quotes the line before us. All the MSS. except one, and all the old editors except Turnebus, have ἀείσυροι, which Stanley renders *rapaces;* he must however have understood the word in a good sense, *ever drawing, industrious, busy,* for he quotes from Ov. Met. VII. 624 the epithet frugilegæ, and from Hor. Sat. I. 1, 33 Parvula — magni formica laboris Ore trahit quodcumque potest.

453. ἐν μυχοῖς ἀνηλίοις. Herc. Fur. 607 ἐκ μυχῶν ἀνηλίων.

454. τέκμαρ βέβαιον, *a sure sign.* It will be remarked that here as in some other passages of the ancient writers the year is divided into only three seasons, no mention being made of pomifer autumnus: see Tac. Germ. 26; Sola terræ seges imperatur. Unde annum quoque ipsum non in totidem digerunt species: hiems et ver et æstas intellectum et vocabula habent; autumni perinde nomen ac bona ignorantur.

455. ἀνθεμώδους, *flowery:* from ἄνθεμον, which is used in Pind. Ol.

[1] Nat. Hist. VII. 56.

*θέρους βέβαιον, ἀλλ' ἄτερ γνώμης τὸ πᾶν*
*ἔπρασσον, ἔς τε δή σφιν ἀντολὰς ἐγὼ*
*ἄστρων ἔδειξα τάς τε δυσκρίτους δύσεις.*
*καὶ μὴν ἀριθμὸν ἔξοχον σοφισμάτων*
*ἐξεῦρον αὐτοῖς, γραμμάτων τε συνθέσεις,*
*μνήμην θ' ἁπάντων μουσομήτορ' ἐργάτιν.*

II. 130, and Nem. VII. 116, and in Acharn. 992. The adjective occurs in Bacch. 462 and Ran. 449: the Homeric word is ἀνθεμόεις. Compare Pind. Pyth. IV. 114 φοινικανθέμου ἦρος, Ol. XIII. 23 ὧραι πολυάνθεμοι.

457. See Cic. Tusc. Quæst. V. 3; Nec vero Atlas sustinere cœlum, nec Prometheus affixus Caucaso, nec stellatus Cepheus cum uxore, genero, filia traderetur, nisi cœlestium divina cognitio nomen eorum ad errorem fabulæ traduxisset. Sophocles attributes several of these discoveries to Palamedes in Naupl. fr. 379: compare Eur. Palam. fr. II.

459. ἀριθμὸν, *arithmetic*: which Æschylus as a Pythagorean styles ἔξοχον σοφισμάτων *supreme of inventions.* See Ælian. Var. Hist. IV. 17, ἔλεγεν [ὁ Πυθαγόρας] ὅτι πάντων σοφώτατον ὁ ἀριθμός· δεύτερος δὲ ὁ τοῖς πράγμασι τὰ ὀνόματα θέμενος: Iambl. vit. Pythag. XVIII. τί τὸ σοφώτατον; ἀριθμός· δεύτερον δὲ, τὸ τοῖς πράγμασι τὰ ὀνόματα τιθέμενον.

460. See Plin. Nat. Hist. VII. 56.

461. *Et memoriam, omnium, quum literarum mater sit, artificem.* Blomfield. See Hes. Theog. 53, τὰς ἐν Πιερίῃ Κρονίδῃ τέκε πατρὶ μιγεῖσα Μνημοσύνη: 915, Μνημοσύνης δ' ἐξαῦτις ἐράσσατο καλλικόμοιο, Ἐξ ἧς αἱ Μοῦσαι χρυσάμπυκες ἐξεγένοντο: and consult by all means Major's note on Med. 830. The Pythagoreans valued memory very highly: see Iambl. XXIX. ἐπὶ πλέον ἐπειρῶντο τῇ μνήμῃ γυμνάζειν· οὐδὲν γὰρ μεῖζον πρὸς ἐπιστήμην καὶ ἐμπειρίαν καὶ φρόνησιν, τοῦ δύνασθαι μνημονεύειν.

— ἐργάτιν is the reading of all the MSS., except one which has ἐργάτην and another which has ἐργάταν, and of all the old editions. Stobæus [m] however gives ἐργάνην, and has been followed by Brunck, Schütz, and Blomfield. The latter critic too would read ἐργάνην against all authority in Phil. 97, γλῶσσαν μὲν ἀργὸν, χεῖρα δ' εἶχον ἐργάτιν, but his reason is scarcely of sufficient force to warrant the change. Ἐργάτις was certainly used by Archilochus [n] and probably by others in the sense of πόρνη [o], exactly as ἐργάζομαι, ἐργασία, and ἐργαστήριον [p] were employed in reference to the same subject; but this was as certainly

m Florig. 81, 1.

n See however Hemsterhuis on the word in Hesychius. His note is quoted by Gaisford on Archil. fr. 125 in Poet. Min. Gr. I. p. 324.

o See Eustath. on Il. Π. 808, p. 1088, 37, and Ψ. 775, p. 1329, 36.

p See Herod. I. 93 αἱ ἐνεργαζόμεναι παιδίσκαι with Valckenaer's note; II. 135; Demosth. in Neær. p. 1351, 21, and 1367, 26.

*κἄζευξα πρῶτος ἐν ζυγοῖσι κνώδαλα*
*ζεύγλαισι δουλεύοντα· σώμασίν θ' ὅπως*
*θνητοῖς μεγίστων διάδοχοι μοχθημάτων*

not the original meaning of the word, and there seems to be no reason for supposing that it was its common use. Ἐργάτις, as the feminine of ἐργάτης *a labourer*, properly signifies a woman who supports herself by her own labour and who of course works for hire: it thence was used in a good sense for *industrious*, as in Herod. V. 13 γυναῖκες οὕτω ἐργάτιδες, in a bad sense for *mercenary*, as in Pind. Isth. II. 9 ἁ Μοῖσα γὰρ οὐ φιλοκερδής Πω τότ' ἦν οὐδ' ἐργάτις, where the Scholiast explains it αἰτοῦσα μισθὸν ἐφ' οἷς ἔπραττεν[q]. And so the word gradually became one of those plausible and palliatory appellations, too common in all languages, by which we accustom ourselves to "call evil good" and to "put light for darkness," κατακιρνῶντες τὴν φαυλότητα τοῦ πράγματος χρηστότητι κλήσεως.

462. κνώδαλα, *animals, beasts.* This is a favourite word with Æschylus, and will also be found in Soph. Thes. fr. 233, Eur. Suppl. 146, and in Lysistr. 477, besides one or two places in Homer and Pindar. It is said to be properly used of sea-monsters, and various strange derivations may be found in Schol. Plat. p. 251 ed. Ruhnken, Schol. Lysistr. 477, Eustath. on. Il. A. 293, p. 106, 25, and on Odyss. P. 317, p. 1822, 38, and in Lennep Etym. Gr. ed. Scheid. The yoke was applied to various animals; see Hes. Op. 813, ἐπὶ ζυγὸν αὐχένα θεῖναι Βουσὶ καὶ ἡμιόνοισι καὶ ἵπποις ὠκυπόδεσσι. Compare Antig. 349 and Eur. Æol. fr. XXV.

463. ζεύγλαισι δουλεύοντα, *submissive to the collars.* Il. P. 440 and T. 406, χαίτη Ζεύγλης ἐξεριποῦσα παρὰ ζυγόν, where the Venetian Scholiast says ζεύγλη is τὸ ὑπὸ τὸν ζυγὸν μέρος, εἰς ὃ ὁ τράχηλος ἐντίθεται[r]: Theogn. 845, λὰξ ἐπίβα δήμῳ κενεόφρονι, τύπτε δὲ κέντρῳ Ὀξέϊ, καὶ ζεύγλην δύσλοφον ἀμφιτίθει: Herod. I. 31, οἱ νεηνίαι ὑποδύντες αὐτοὶ ὑπὸ τὴν ζεύγλην εἷλκον τὴν ἅμαξαν: Pind. Pyth. IV. 403, τοὺς ἀγαγὼν Ζεύγλᾳ πέλασσεν μοῦνος: Med. 478, πεμφθέντα ταύρων πυρπνόων ἐπιστάτην Ζεύγλαισι: Hel. 1536, of a ship preparing for sea, πηδάλιά τε ζεύγλαισι παρακαθίετο, where see Matthiæ. Several MSS. here have ζεύγλῃσι, which Porson on Med. 479 prefers. Elmsley on the same line, v. 466 in his edition, thinks this old form ought to be written ζεύγλησι without the ι subscript. See Matth. Gr. Gr. §. 68, *Obs.* 7.

464. διάδοχοι, *successors, substitutes, undertaking any thing in another's stead.* See v. 1027;

q Ἔνθεν, he continues, καὶ Καλλίμαχος· (fr. 77) οὐ γὰρ ἐργάτιν τρέφω Τὴν μοῦσαν, ὡς ὁ Κεῖος Ὑλλίχου νέπους· λέγει δὲ ταῦτα πρὸς Σιμωνίδην, ὡς φιλάργυρον διασύρων τὸν ἄνδρα.

r Compare Hesych. Ζεύγλας· ζυγοὶ, ἢ μέρη τοῦ ζυγοῦ· καὶ ζευκτῆρες ἱμαντίδες μεν· καὶ τροπωτῆρες μεταφορικῶς· Εὐριπίδης Σκυρίαις: and again Ζεύγλη· ζυγὸς, ἢ τὸ ἄκρον τοῦ ζυγοῦ, καθ' ὃ ἐντίθησι τοὺς τραχήλους τὰ ζῶα, the latter part of which explanation is also given by Suidas.

γένοιντ᾽, ὑφ᾽ ἅρματ᾽ ἤγαγον φιληνίους
ἵππους, ἄγαλμα τῆς ὑπερπλούτου χλιδῆς.
θαλασσόπλαγκτα δ᾽ οὔτις ἄλλος ἀντ᾽ ἐμοῦ
λινόπτερ᾽ εὗρε ναυτίλων ὀχήματα.
τοιαῦτα μηχανήματ᾽ ἐξευρὼν τάλας
βροτοῖσιν, αὐτὸς οὐκ ἔχω σόφισμ᾽ ὅτῳ

and compare Prom. Sol. fr. 180, ἵππων ὄνων τ᾽ ὀχεῖα καὶ ταύρων γονὰς Δοὺς ἀντίδουλα καὶ πόνων ἐκδέκτορα. Jumenta, according to Columella[s], nomen a re traxere, quod nostrum laborem vel onera subvectando vel arando juvarent. Σώμασιν may be construed with θνητοῖς, but will perhaps be better referred to the beasts, *in their bodies, by their labour.*

465. γένοινθ᾽. The reading of all the MSS. and editions is γένωνθ᾽: the correction was made by Dawes, and the reasons for it will be found in his M. C. pp. 492, 501, ed. 1827. The mood perhaps is not an insuperable difficulty; see Matth. Gr. Gr. §. 518, 1: but the elision of a diphthong before a short vowel appears to be quite inadmissible; see Porson on Phœn. 1230, and Matth. Gr. Gr. §§. 45, 46.

— φιληνίους. An epithet somewhat inconsistent with the fable told in Aristot. Rhet. II. 20, 5, and Hor. Epist. I. 10, 34—38. With regard to the invention see Virg. Georg. III. 113, Primus Erichthonius currus et quatuor ausus Jungere equos, with Heyne's note.

466. ἄγαλμα, any thing ἐφ᾽ ᾧ ἀγάλλεταί τις καὶ χαίρει, *an ornament, an honour* or *glory*, and hence[t] *the image in a shrine:* see by all means Ruhnken's elaborate note on the word in Tim. Lex. Plat. p. 4. Compare Agam. 741 ἀκασκαῖον ἄγαλμα πλούτου.

— ὑπερπλούτου. Schol. A. τὸ γὰρ ἐποχεῖσθαι ἵπποις πλουσίων ἐστί. Compare Herod. V. 77, οἱ δ᾽ ἱπποβόται ἐκαλέοντο οἱ παχέες (*the men of substance*) τῶν Χαλκιδέων: VI. 35, Μιλτιάδης ὁ Κυψέλου ἐὼν οἰκίης τεθριπποτρόφου: 125, οὕτω μὲν ἐπλούτησε ἡ οἰκίη αὕτη μεγάλως, καὶ ὁ Ἀλκμαίων οὗτος οὕτω τεθριπποτροφήσας Ὀλυμπιάδα ἀναιρέεται: Thuc. VI. 12 and 16; Nub. 15, 63, 74, 124; Demosth. de Cor. p. 331, 18; and Pers. 607, ἄνευ τ᾽ ὀχημάτων Χλιδῆς τε τῆς πάροιθεν. Ὑπερπλουτεῖν occurs in Plut. 354.

468. Hipp. 752, ὦ λευκόπτερε Κρησία Πορθμίς: Virg. Æn. I. 224, after Lucret. V. 1443, mare velivolum: Odyss. Δ. 708, νηῶν ὠκυπόρων ἐπιβαινέμεν, αἵθ᾽ ἁλὸς ἵπποι Ἀνδράσι γίγνονται: Trach. 656, πολύκωπον ὄχημα ναός: Med. 1122, ναΐαν ἀπήνην: Iph. Taur. 409, ἔπλευσαν ἐπὶ πόντια κύματα Νάϊον ὄχημα λινοπόροισιν αὔραις: Iph. Aul. 251, πτερώτοισιν ἅρμασι: Catull. LXIV. 9, volitantem flamine currum.

s VI. præf.

t But in this latter sense it is never used by Homer, as we may learn from Eustath. on Odyss. Γ. 274, p. 1467, 35.

τῆς νῦν παρούσης πημονῆς ἀπαλλαγῶ.
ΧΟ. πέπονθας αἰκὲς πῆμ', ἀποσφαλεὶς φρενῶν
πλανᾷ, κακὸς δ' ἰατρὸς ὥς τις ἐς νόσον
πεσὼν ἀθυμεῖς καὶ σεαυτὸν οὐκ ἔχεις
εὑρεῖν ὁποίοις φαρμάκοις ἰάσιμος.
ΠΡ. τὰ λοιπά μου κλύουσα θαυμάσει πλέον,
οἵας τέχνας τε καὶ πόρους ἐμησάμην.

See Herm. de Mythol. Gr. p. 12, Opusc. II. p. 181.

471. ἀπαλλαγῶ. See Porson on Phœn. 986: see also Elmsley on Med. 316.

472. αἰκές. All the MSS. have ἀεικές. See Dawes M. C. p. 574, ed. 1827, with Kidd's notes; Seidler de verss. dochm. p. 404; Schol. on Il. X. 336, ἀπὸ τοῦ αἰκέως, ὃ δηλοῖ τὸ αἰκιστικῶς, γίνεται αἰκῶς καὶ ἀϊκῶς: Soph. Elect. 206, 216, where this form has been restored by Hermann after Blomfield; and Androm. 131, where Gaisford after Porson has restored αἰκέλιον.

— ἀποσφαλείς: παρατραπείς· ὀλισθήσας· τῆς εὐθείας ἐκτραπείς Suidas. Sol. fr. XXV. 4, θυμοῦ θ' ἁμαρτῇ καὶ φρενῶν ἀποσφαλείς. See the note on Pers. 392.

473. πλανᾷ. One or two of the old editions and a few MSS. read πλάνᾳ or πλάνῃ, and were followed by Brunck: in that case of course the stop before ἀποσφαλεὶς must be removed. Wellauer after Reisig [u] connects ἀποσφαλεὶς φρενῶν with the preceding words and separates them by a fuller stop from πλανᾷ.

— κακὸς δ' ἰατρὸς ὥς τις. Compare v. 86: Eur. fr. CXLIX. ἄλλων ἰατρὸς αὐτὸς ἕλκεσιν βρύων: and the celebrated letter of Sulpicius to Cicero [x], Noli te oblivisci Ciceronem esse, et eum, qui aliis consueris præcipere et dare consilium: neque imitare malos medicos, qui in alienis morbis profitentur tenere se medicinæ scientiam, ipsi se curare non possunt.

476. Observe θαυμάσομαι the future of θαυμάζω: see Elmsley on Med. 263.

477. ἐμησάμην. See Helladius in Phot. Biblioth. p. 1582, corrected by Blomfield; τὸ ζητεῖν Δωριεῖς λέγουσι μῶ, μῶται [y] τὸ τρίτον πρόσωπον παρ' Ἐπιχάρμῳ, καὶ μῶνται παρ' Εὐφορίωνι, καὶ μώμεναι ἡ μετοχὴ παρὰ Σοφοκλεῖ [z]: and compare Eustath. on Il. A. p. 10, 30; H. 3, p. 661, 28. The word means then *to seek, to desire, to search for*, and so *to devise* or *contrive*; which last interpretation is given to ἐμήσατο quoted from Homer in Plat. Crat. p. 408, a. This tense occurs again in Choeph. 605, 991. The active voice μῶ is quoted from Epicharmus in Etym. M. on μοῦσα, but is found nowhere else. The Doric imperative passive occurs in Epicharmus

u On Œd. Col. p. 367.
x Cic. Epist. Div. IV. 5.
y See Matth. Gr. Gr. §. 49, *Obs.* 1.
z Œd. Col. 836, Trach. 1136; add Choeph. 45.

*τὸ μὲν μέγιστον, εἴ τις εἰς νόσον πέσοι,*
*οὐκ ἦν ἀλέξημ' οὐδὲν οὔτε βρώσιμον,*
*οὐ χριστὸν, οὔτε πιστὸν, ἀλλὰ φαρμάκων*

quoted in Xen. Memor. II. 1, 20, ὦ πονηρὲ, μὴ τὰ μαλακὰ μώεο, μὴ τὰ σκλήρ' ἔχῃς. The Doric infinitive also remains in Theogn. 769, χρὴ Μουσῶν θεράποντα καὶ ἄγγελον, εἴ τι περισσὸν Εἰδείη σοφίης, μὴ φθονερὸν τελέθειν· 'Αλλὰ τὰ μὲν μῶσθαι, τὰ δὲ δεικνύναι, ἄλλα δὲ ποιεῖν· Τί σφιν χρήσηται μοῦνος ἐπιστάμενος; These lines may possibly have given rise to a derivation contained in several of the old grammarians, but first found in Plat. Crat. p. 406, a; τὰς δὲ Μούσας τε καὶ ὅλως τὴν μουσικὴν ἀπὸ τοῦ μῶσθαι, ὡς ἔοικε, καὶ τῆς ζητήσεώς τε καὶ φιλοσοφίας τὸ ὄνομα τοῦτο ἐπωνόμασε. Another form μαίομαι occurs in Choeph. 786. See Matth. Gr. Gr. §. 243. Μῆτις in v. 907, and μῆδος in v. 602, and thence Προμηθεὺς as well as Μήδεια, are of the same family. Μήδομαι, from which indeed ἐμησάμην may be formed, occurs in Agam. 1100 and 1102.

479. Concerning the φάρμακα of the Greeks, whether χριστὰ, παστὰ, πλαστὰ, πιστὰ or πότιμα, βρώσιμα, ὀσφραντὰ, or ἐπῳδαὶ, consult by all means Blomfield's Glossary on this passage; and see Agam. 1407, Pind. Pyth. III. 91, Hipp. 516, Eur. Suppl. 1110, Eur. Ino fr. XI. 5, Theocr. XI. 1, Schol. Plut. 717 with the note of Hemsterhuis, and Eustath. on Il. Δ. 218, p. 464, 35.

479, 480. The old reading, retained by Wellauer and Scholefield, gives οὐδὲ in both verses. The alteration was made by Blomfield, not without some support from MSS., and with the consent of Elmsley in the first line though without it in the second: see his note on Heracl. 615. Μὴ occurs in Orest. 47, preceded and followed by μήτε: in Choeph. 291—294 the text seems to be too corrupt to be of any authority.

480. πιστόν. See Schol. Plut. 717, ἔστιν οὖν παστὸν τὸ πασσόμενον, πλαστὸν τὸ πλασσόμενον, ὃ καὶ καταπλαστὸν λέγεται, καὶ πιστὸν τὸ πινόμενον: Eustath. on Il. Δ. 218, p. 464, 38, πιστὰ κατὰ τὸν Αἰσχύλον, τουτέστι ποτὰ ἢ πότιμα: Π. 146, p. 1050, 48: Υ. 5, p. 1193, 21: and Odyss. Ζ. 125, p. 1554, 45, λέγει δὲ πίσεα ὡς καὶ ἐν ἄλλοις ἐδηλώθη, τοὺς ὑγροὺς τόπους καὶ δυναμένους πῖσαι τουτέστι ποτίσαι. οὗ ἡ χρῆσις παρὰ Πινδάρῳ. οἱ δὲ παλαιοὶ ἑρμηνεύουσιν οὕτω· πίσεα, ἕλη· πεδία· λειμῶνες· ποτίστραι. οἱ δ' αὐτοὶ λέγουσιν ὅτι καὶ Εὔπολις ἐν δήμοις πίσει φησὶν ἀντὶ τοῦ ποτιεῖ. ἐξ οὗ καὶ πίστρα ἡ ποτίστρα· καὶ πιστὸν τὸ πινόμενον· οὗ χρῆσις παρ' Αἰσχύλῳ εἰπόντι· φάρμακα, τὰ μὲν χριστὰ, τὰ δὲ πιστά. The passage from Pindar is in Isth. VI. 108, πίσω σφε (*I will give them to drink*) Δίρκας 'Αγνὸν ὕδωρ. From Eupolis is preserved in Etym. M. p. 673, 21, τῷ δ' ἂν οἶνος εἴη πολὺς, πίσει. See too πληροῦν πίστρα in Cycl. 29; ἐμπισθὲν in Nicand. Ther. 624; πιστήρια· ποτιστήρια in Photius; ἔμπισον, πισμός, πιστήρ, πιστήριον, and ὑπέπισα in Hesychius. From πιστὸς in this sense some critics derive πιστικὴ in Marc. XIV. 3, and Joh. XII. 3, rendering it *liquid:* see Schleusner's Lex. Nov. Test.

χρείᾳ κατεσκελλοντο, πρὶν ἐγὼ σφίσιν
ἔδειξα κράσεις ἠπίων ἀκεσμάτων,

481. κατεσκέλλοντο: κατεφθίνοντο Schol. A. ἀπέθνησκον Schol. B. Σκέλλω signifies *to dry:* see Il. Ψ. 190 μὴ πρὶν μένος ἠελίοιο Σκήλῃ ἀμφὶ περὶ χρόα ἴνεσιν ἠδὲ μέλεσσιν, where the Venetian Scholiast says σκληροποιήσειεν, ξηράνῃ, and another τὸ σῶμα σκελετῶδες ποιήσειεν. Eustathius on the same place [a] quotes κατεσκληκέναι as a well known word, and derives σκληρὸς, quasi σκελῃρὸς, from σκέλλω. From σκέλλω too is derived σκελετὸν (σῶμα) or σκελετὸς (νεκρὸς) *cadaver exsiccatum,* properly *a mummy,* not originally the same with our *skeleton.* Ἀποσκλῆναι occurs in Vesp. 160, and Eustathius [b] quotes from Alciphr. Epist. III. 4, ἀποσκλῆναι κινδυνεύω τῷ λιμῷ κεντούμενος, deriving it from the obsolete σκλῆμι. Κατασκλῆναι is used several times by Lucian [c]. Suidas explains κατεσκληκὼς by κατεξηραμμένος, and quotes without naming the writer τῷ κατεσκληκότι τοῦ βίου in the sense of *an austere and rigid mode of life.*

—πρὶν ἐγώ. This reading of the Medicean and many other MSS. is retained by Wellauer, and would have been retained by Scholefield, if he could have persuaded himself that πρὶν might be made long. Blomfield, with many or most other critics, had the same doubts, and read πρίν γ' ἐγὼ from five MSS. and the edition of Robortellus. In v. 770 οὐ δῆτα πρὶν ἔγωγ' ἂν is the reading supported by the greater part of the MSS., but Blomfield after Pauw again reads πρίν γ' ἔγωγ' ἄν. In Homer πρὶν is frequently long before a vowel; see Il. Z. 81, H. 390, I. 403 τὸ πρὶν ἐπ' εἰρήνης πρὶν ἐλθεῖν υἷας Ἀχαιῶν, N. 172, Π. 322, P. 5, Φ. 179, 340, X. 17, 156, Ω. 769: several times even at the beginning [d] of a verse, where the cæsura is seldom employed to lengthen a short vowel, as in Il. B. 348, Θ. 474, Φ. 225, Ω. 245. In Acharn. 176, the reading of the MSS. is, χαῖρ', Ἀμφίθεε. AM. μήπω γε, πρὶν ἂν στῶ τρέχων: in Lysistr. 1005 the Ravenna MS. with the old editions gives ἐῶντι πρὶν ἅπαντες ἐξ ἑνὸς λόγω. "These instances," says a writer [e] before quoted, "may perhaps make it a question whether πρὶν is not a word *ancipitis quantitatis,* like the enclitic νυν and the final syllable of the datives ἡμὶν and ὑμίν."

On the force of πρὶν with an indicative mood see Elmsley on Med. 1142.

482. ἠπίων ἀκεσμάτων. So ἤπια φάρμακα in Il. Δ. 218, Λ. 515, 829.

[a] See p. 1295, 38. [b] As above.

[c] See de Conscrib. Hist. c. 35, Gall. cc. 29, 31, Bis Accus. c. 34. See also Alciphr. Epist. III. 3, μηδ' ἂν φθάνοιμι λιμῷ κατασκλῆναι.

[d] Undoubtedly in this place it is more frequently supported by a γε, as in Il. A. 98, Ξ. 219, I. 387, 584, 647, M. 437, P. 504, Σ. 135, 190, 334; but in E. 288, ἀτὰρ οὐ μὲν σφῶϊ γ' ὀΐω Πρίν γ' ἀποπαύσεσθαι, πρίν γ' ἢ ἕτερόν γε πεσόντα Αἵματος ἆσαι Ἄρηα, who will not attribute one at least of these convenient particles to the transcribers?

[e] Mus. Philolog. I. 242.

αἷς τὰς ἁπάσας ἐξαμύνονται νόσους.
τρόπους δὲ πολλοὺς μαντικῆς ἐστοίχισα,
κἄκρινα πρῶτος ἐξ ὀνειράτων ἃ χρὴ
ὕπαρ γενέσθαι, κληδόνας τε δυσκρίτους
ἐγνώρισ' αὐτοῖς· ἐνοδίους τε συμβόλους

483. Compare Antig. 363.

484. μαντικῆς. Cic. de Div. I. 43, Athenienses omnibus semper publicis consiliis divinos quosdam sacerdotes, quos μάντεις vocant, adhibuerunt. In chapters 41 and 42 of the same book are mentioned various nations, who either invented or chiefly used various sources of divination; and in chapter 52 we learn that the sources which Quintus Cicero recognised were exta, aves, fulgura, ostenta, stellæ, somniantium visa, furentium voces. See Xen. Memor. I. 1, 3, ὅσοι μαντικὴν νομίζοντες οἰωνοῖς τε χρῶνται καὶ φήμαις καὶ συμβόλοις καὶ θυσίαις: Cyrop. VIII. 7, 3, ἐσημήνατέ μοι καὶ ἐν ἱεροῖς καὶ ἐν οὐρανίοις σημείοις καὶ ἐν οἰωνοῖς καὶ ἐν φήμαις ἅ τ' ἐχρῆν ποιεῖν καὶ ἃ οὐκ ἐχρῆν: Av. 719, ὄρνιν τε νομίζετε πάνθ' ὅσαπερ περὶ μαντείας διακρίνει· Φήμη γ' ὑμῖν ὄρνις ἐστὶ, πταρμόν θ' ὄρνιθα καλεῖτε, Ξύμβολον ὄρνιν, φωνὴν ὄρνιν, θεράποντ' ὄρνιν, ὄνον ὄρνιν: Cic. de Div. II. 72, Quo te cunque verteris, persequitur [superstitio]: sive tu vatem, sive tu omen audieris; sive immolaris, sive avem aspexeris; si Chaldæum, si haruspicem videris; si fulserit, si tonuerit, si tactum aliquid erit de cœlo; si ostenti simile natum factumve quidpiam; —— ex ipso [somno] plurimæ curæ metusque nascuntur.

486. ὕπαρ: μεθ' ἡμέραν, ἀληθές Hesych. ἐγρήγορος· ὀπτασία ἀληθής Phot. See Odyss. T. 547, οὐκ ὄναρ, ἀλλ' ὕπαρ ἐσθλὸν, ὃ καὶ τετελεσμένον ἔσται: Υ. 90: Pind. Ol. XIII. 94, ἐξ ὀνείρου δ' αὐτίκα Ἦν ὕπαρ: Mosch. Idyll. II. 17, τὸ γὰρ ὡς ὕπαρ εἶδεν ὄνειρον: Plat. Polit. p. 278, e; Theæt. p. 158, b, c; 201, d; Leg. VII. p. 800, a; XII. p. 969, b, ὄντως δὲ ἔσται σχεδὸν ὕπαρ ἀποτετελεσμένον, οὗ σμικρῷ πρόσθεν ὀνείρατος ὡς τῷ λόγῳ ἐφηψάμεθα, where the Scholiast[f] says ὕπαρ ἐστὶ τὸ μέσον ἐγρηγόρσεως καὶ ὕπνου ὁρώμενον. The question of divination by dreams is discussed in Cic. de Div. I. 20—30, II. 58—71.

— κληδόνας. See Cic. de Div. I. 45, Neque solum deorum voces Pythagorei observaverunt, sed etiam hominum, quæ vocant omina: read on also by all means to the end of the next chapter and II. 40. Instances occur in Herod. IX. 91, Liv. V. 55, Plut. 63.

487. ἐγνώρισα, *I discovered, made known.* But the usual sense of the word is *to recognise* or *acknowledge* or *be acquainted with*: see Œd. Tyr. 538, Eur. Elect. 630, Phœn. 142, Alcest. 564. Clearchus however περὶ Βίων, quoted in Athen. XII. p. 539, b, says ὁ Περσῶν βασιλεὺς ἀθλοθετῶν τοῖς τὰς ἡδονὰς αὐτῷ γνωρίζουσιν ὑπὸ πάντων τῶν ἡδέων ἡττωμένην ἀπέδειξε

f P. 245 ed. Ruhnken.

γαμψωνύχων τε πτῆσιν οἰωνῶν σκεθρῶς
διώρισ', οἵτινές τε δεξιοὶ φύσιν
εὐωνύμους τε, καὶ δίαιταν ἥντινα

τὴν βασιλείαν: and Suidas, though he explains the word by γινώσκω and ἱστορῶ, quotes without naming his author εἰ γάρ ἐγώ σοι νῦν αὐτὸν γνωρίζω, πέπονθα τὸ τῆς παροιμίας, τὸ σὸν ὄναρ σοι διηγούμενος. In this sense the word is almost always used in the New Testament.

— ἐνοδίους τε συμβόλους. It might be thought that the punctuation of this line should be changed so as not to separate συμβόλους and κληδόνας, from Schol. Pind. Ol. XII. 10; Φιλόχορος δὲ τὰς ἐκ φήμης μαντείας, τουτέστι κληδόνας καὶ πταρμοὺς, ἢ φωνὰς, ἢ φήμας, ἢ ἀπαντήσεις σύμβολά φησι λέγεσθαι· ὡς Ἀρχίλοχος· Μετέρχομαί σε, σύμβολον ποιουμένη: Schol. Av. 721, σύμβολα ἐποίουν τοὺς πρῶτα συναντῶντας καὶ ἐξ ἀπαντήσεως προσημαίνοντας: and Hesych. ξυμβόλους· τοὺς διὰ τῶν πταρμῶν οἰωνισμοὺς ἔλεγον·—τινὲς δὲ τὰς διὰ τῆς φήμης γενομένας μαντείας.— Σοφοκλῆς Ἀχαιῶν Συλλόγῳ [g]. Xenophon too, immediately after the passage above quoted from the Memorabilia, speaks of τοὺς ὄρνιθας and τοὺς ἀπαντῶντας, almost as if these words comprised all the classes which he had before mentioned. See instances in Herod. VII. 57, Agam. 104—160[h], Œd. Col. 97, Theocr. XVIII. 16, Tibull. I. 3, 12—20, Hor. Od. III. 27, 1—7. In Eum. 770, παρόρνιθας πόρους [i] are *unlucky journeys*. In Æsch. Suppl. 502, ξύμβολοι are the same with οἱ ἀπαντῶντες, but not in an ominous sense, simply *those who meet you on the way*.

488. γαμψωνύχων. Hesychius, γαμψώνυχας· ἐπικαμπεῖς ὄνυχας ἔχοντας: Hesychius and Suidas, γαμψόν· ἐπικαμπές: see note on v. 163. Epicharmus in Athen. III. p. 105, b, has κάστακοὶ γαμψώνυχες, and the word occurs several times as a generic name in Aristot. Hist. Animal.

— οἰωνῶν. See Cic. de Div. I. 47, 48, 53, II. 33—39; Antig. 1001, Liv. I. 7, Virg. Æn. I. 390—400.

489. Callim. Lav. Pall. 123, γνωσεῖται δ' ὄρνιθας, ὃς αἴσιος, οἵ τε πέτονται Ἤλιθα, καὶ ποίων οὐκ ἀγαθαὶ πτέρυγες.

490. εὐωνύμους. Eustath. on Odyss. A. 121, p. 1398, 49: εὐφημότερον κατακιρνῶντες τὴν φαυλότητα τοῦ πράγματος χρηστότητι κλήσεως, ἀρίστερά τε ἐκάλουν τὰ λαιὰ ἐκ τοῦ ἀρίστου παρονομάζοντες αὐτὰ, ὡσαύτως καὶ εὐώνυμα διὰ τὸ ἀγαθοῦ τυχεῖν ὀνόματος.——ὥσπερ καὶ τὰς Ἐριννῦς Εὐμενίδας διὰ τὸ εὔφημον κατωνόμαζον καίτοι δυσμενεῖς οὔσας. Yet perhaps the word may not mean *unlucky* in this place, for there were birds which were considered, at least by the Roman augurs, to be of good omen if they appeared on the left hand: see Cic. de Div. I. 39, Quid habet augur, cur a dextra corvus, a sinistra cornix faciat ratum? The second Scholiast remarks that εὐωνύμους is governed by διώρισα, and is used by a slight

g Soph. fr. 161.

h In v. 144 the word ξύμβολα occurs.

i Compare Hippol. 760.

ἔχουσ' ἕκαστοι, καὶ πρὸς ἀλλήλους τίνες
ἔχθραι τε καὶ στέργηθρα καὶ συνεδρίαι·
σπλάγχνων τε λειότητα, καὶ χροιὰν τίνα
ἔχοντ' ἂν εἴη δαίμοσιν πρὸς ἡδονὴν,

change of construction instead of οἵτινές εἰσιν εὐώνυμοι: and Wellauer compares Xen. Cyrop. II. 1, 4, τί οὖν οὐ καὶ τὴν δύναμιν ἔλεξάς μοι, εἰ οἶσθα, πόση τις ἡ προσιοῦσα, καὶ πάλιν τὴν ἡμετέραν;

490. δίαιταν, *manner of life*. Eur. Phœn. fr. IV. 5, λογίζομαι τἀληθὲς εἰς ἀνδρὸς φύσιν Σκοπῶν δίαιταν ἥνπερ ἐμπορεύεται.

492. στέργηθρα, *affections, fondness*. The word is not of very common occurrence, and is here taken not in its most usual sense of φίλτρον *a love-potion*, but rather for the effect of such a draught. Such too is its meaning in Choeph. 241, Eum. 192; and Hipp. 256, χρῆν γὰρ μετρίας εἰς ἀλλήλους Φιλίας θνητοὺς ἀνακίρνασθαι,——Εὔλυτα δ' εἶναι στέργηθρα φρενῶν.

—συνεδρίαι, *unions, associations*: a technical term in the science of augury. See Aristot. Hist. Animal. IX. 1, ἔτι δὲ τοῖς ὠμοφάγοις ἅπαντα πολεμεῖ, καὶ ταῦτα τοῖς ἄλλοις· ἀπὸ γὰρ τῶν ζώων ἡ τροφὴ αὐτοῖς· ὅθεν καὶ τὰς διεδρίας καὶ τὰς συνεδρίας οἱ μάντεις λαμβάνουσι, δίεδρα μὲν τὰ πολέμια τιθέντες, σύνεδρα δὲ τὰ εἰρηνοῦντα πρὸς ἄλληλα: Ælian. Anim. I. 48, οἱ συνιέντες τῶν ὀρνίθων καὶ ἕδρας καὶ κλαγγὰς καὶ πτήσεις αὐτῶν ἢ κατὰ λαιὰν χεῖρα ἢ κατὰ δεξιάν: III. 9; VIII. 5; and in XVI. 16, ὄρνιν οὐκ εὔεδρον.

493. See Cic. de Div. I. 43, 52, II. 12—17.

— σπλάγχνων, *extorum*, those parts which were used for divination, *the vitals*. See Virg. Æn. IV. 63, pecudumque reclusis *Pectoribus* inhians spirantia consulit *exta*. From Aristot. de Part. Animal. III. it is clear that the σπλάγχνα were the καρδία, πλεύμων, ἧπαρ, σπλὴν, and νεφροί. The word never means *the entrails*, nor has it so extensive a signification as *viscera*. In Agam. 1221 it is distinguished from ἔντερα: in Sept. 1031 it is used for *the womb* or *the source of birth*, in which sense it occurs in Antig. 1066 with relation to a father only: in Eum. 249 it means *the lungs*: and very frequently it is used for *the seat of the affections* and thence for *the affections* themselves; see note on v. 730.

— λειότητα, from λεῖος, λεῖϝος, *levis, smooth*. Cic. de Div. II. 13, Si eadem hora aliæ pecudis jecur nitidum atque plenum est, aliæ horridum et exile, quid est quod declarari possit habitu extorum et colore?

— χροιάν. See note on v. 23. Cic. de Div. I. 57, Democritus censet sapienter instituisse veteres, ut hostiarum immolatarum inspicerentur exta, quorum ex habitu atque ex colore tum salubritatis tum pestilentiæ signa percipi, nonnunquam etiam quæ sit vel sterilitas agrorum vel fertilitas futura. The construction is, χροιὰν τίνα ἔχοντα, *with what colour*, εἴη ἂν πρὸς ἡδονὴν δαίμοσιν, *they would please the gods*: this phrase is nearly the same with εἴη ἂν δαίμοσιν ἀσμένοις: see v. 23,

χολῆς λοβοῦ τε ποικίλην εὐμορφίαν,
κνίσῃ τε κῶλα συγκαλυπτὰ καὶ μακρὰν
ὀσφὺν πυρώσας δυστέκμαρτον εἰς τέχνην
ὥδωσα θνητούς· καὶ φλογωπὰ σήματα

Matth. Gr. Gr. §, 388, d, e, and the note on πρὸς τὸ καρτερὸν in v. 212.

495. χολῆς. Antig. 1009, μετάρσιοι Χολαὶ διεσπείροντο: Eur. Elect. 827, λοβὸς μὲν οὐ προσῆν Σπλάγχνοις, πύλαι δὲ καὶ δοχαὶ χολῆς πέλας Κακὰς ἔφαινον τῷ σκοποῦντι προσβολάς.

— λοβοῦ: τοῦ ἄκρου τοῦ ἥπατος Schol. B., *the lower extremity*. In Eum. 158 it is used generally for *the whole liver*. Cic. de Div. II. 13, caput jecoris ex omni parte diligentissime considerant; si vero id non est inventum, nihil putant accidere potuisse tristius.

496. κνίσῃ. All the MSS. and old editions have κνίσσῃ: the correction, made by Blomfield, is supported by Photius, Hesychius, Etym. M. p. 522, 21, Schol. Il. A. 66, Eustath. on Il. Δ. 49, p. 444, 29, Odyss. Ξ. 428, p. 1766, 29, P. 270, p. 1819, 39; by the Ravenna MS. in Pax 1050, Av. 193, 1517, Equit. 1320; by the editions of Aldus, Robortellus, and Turnebus in Choeph. 485; and by Elmsley on Acharn. 1045. The word signifies either as here *the fat, the caul, omentum*, ὁ ἐπίπλους; or perhaps more usually *nidor, a reek*, or *a savour*, ἡ τῆς πιμελῆς ἀνάδοσις, ἡ ἐκ λίπους καπνώδης ἀναγωγή, ἡ ἀπὸ τοῦ ὀπτωμένου ἀναφορὰ τῇ ὀσφρήσει προσίζουσα. With regard to the practice mentioned here see Il. A. 460, B. 423, Odyss. Γ. 457, M. 360, μηρούς τ' ἐξέταμον, κατά τε κνίσσῃ ἐκάλυψαν, Δίπτυχα ποιήσαντες: Antig. 1010, καταρρυεῖς Μηροὶ καλυπτῆς ἐξέκειντο πιμελῆς: Levit. III. 3, 4, 5, and many other passages in the Pentateuch. Blomfield and Scholefield after Schütz place a full stop at εὐμορφίαν and only a comma[k] at συγκαλυπτὰ, thus making κῶλα as well as ὀσφὺν dependent upon πυρώσας: and Butler approving this punctuation observes that in Il. A. 40, as well as in many other places, the thighs and fat are burnt. Blomfield even reads κνίσῃ δὲ for κνίσῃ τε. Reisig thinks that μακρὰν is a strange epithet for ὀσφὺν, and therefore proposes to read κνίσῃ τε κῶλα συγκαλυπτὰ χἅμ'[l] ἄκραν Ὀσφὺν —— from Menander in Athen. IV. p. 146, e, fragm. p. 50 ed. Meineke.

497. ὀσφὺν, *the chine, the loin, lumbi*, the lower part of the spine from the ribs. Etym. M. p. 636, 23; ὀσφὺς λέγεται τὸ τρίτον μέρος τῆς ῥάχεως· ἡ γὰρ ῥάχις τρεῖς ἐπωνυμίας ἔχει· καὶ ἡ μὲν πρώτη καλεῖται αὐχὴν, ἡ δὲ δευτέρα ἰξύη, ἡ δὲ τρίτη ὀσφύς. Aristotle's description of it in Hist. Animal. I. 13 is now too corrupt to furnish any satisfactory account.

498. The colon after θνητοὺς is to be found in all modern editions, but surely a comma would be more appropriate, for the δυστέκμαρτος τέχνη, to which he guided mankind, appears to be nothing else than the ἐμπυρομαν-

[k] Perhaps no stop at all would have been better.

[l] For καὶ ἅμα.

ἐξωμμάτωσα, πρόσθεν ὄντ' ἐπάργεμα.
τοιαῦτα μὲν δὴ ταῦτ'· ἔνερθε δὲ χθονὸς
κεκρυμμέν' ἀνθρώποισιν ὠφελήματα,
χαλκὸν, σίδηρον, ἄργυρον, χρυσόν τε τίς
φήσειεν ἂν πάροιθεν ἐξευρεῖν ἐμοῦ;
οὐδεὶς, σάφ' οἶδα, μὴ μάτην φλῦσαι θέλων.

τεία, *divination by the flames of sacrifice*, of which he explained the φλογωπὰ σήματα. On the subject of this *ignispicium*[m] see Phœn. 1255, μάντεις δὲ μῆλ' ἔσφαζον, ἐμπύρους τ' ἀκμὰς Ῥήξεις τ' ἐνώμων, ὑγρότητ' ἐναντίαν, Ἄκραν τε λαμπάδ', ἣ δυοῖν ὅρους ἔχει, Νίκης τε σῆμα καὶ τὰ τῶν ἡσσωμένων[n]: Eur. Suppl. 155, μάντεις δ' ἐπῆλθες ἐμπύρων τ' εἶδες φλόγα; Antig. 1005, εὐθὺς δὲ δείσας ἐμπύρων ἐγευόμην Βωμοῖσι παμφλέκτοισιν· ἐκ δὲ θυμάτων Ἥφαιστος οὐκ ἔλαμπεν, ἀλλ' ἐπὶ σποδῷ Μυδῶσα κηκὶς μηρίων ἐτήκετο Κἄτυφε κἀνέπτυε: Apollon. Rhod. I. 144, αὐτὸς δὲ θεοπροπίας ἐδίδαξεν, Οἰωνούς τ' ἀλέγειν ἠδ' ἔμπυρα σήματ' ἰδέσθαι: Sen. Œd. II. 309, Utrumne clarus ignis et nitidus stetit, Rectusque purum verticem cœlo tulit, Et summam in auras fusus explicuit comam? An latera circa serpit incertus viæ Et fluctuante turbidus fumo labat? Stat. Theb. X. 599, Sanguineos flammarum apices geminumque per aras Ignem et clara tamen mediæ fastigia lucis Orta docet; tunc in speciem serpentis inanem Ancipiti gyro volvi frangique ruborem Demonstrat.

499. ἐξωμμάτωσα. The simple verb occurs in Choeph. 854 and Æsch. Suppl. 467; the compound again in Plut. 635, a verse copied, as the Scholiast informs us, from the Phineus of Sophocles.

— ἐπάργεμα. See Hesychius on ἐπάργεμος: ἐπάργεμα λέγεται τὰ ὄμματα ὅταν ᾖ τετυφλωμένα ὑπὸ λευκωμάτων· καὶ πάντα δὲ τὰ τυφλὰ καὶ ἀφώτιστα οὕτω λέγεται: Eustathius on Il. Γ. 385, p. 427, 38; Odyss. B. 11, p. 1430, 60, ἄργεμος, νόσος ὀμμάτων· ἀφ' οὗ ἄργεμα κατὰ Δίδυμον, τὰ ἐπὶ ὀφθαλμῶν λευκώματα· ὧν μνήμη τῷ Αἰσχύλῳ ἐν τῷ Πρόσθεν ὄντ' ἐπάργεμα. The reader will therefore observe the continuation of the metaphor from φλογωπὰ and ἐξωμμάτωσα. The word occurs in Agam. 1113 and Choeph. 665.

504. φλῦσαι, *to vaunt*. Sept. 661. Blomfield observes that from φλέω, *bullio*, is derived a large class of words which convey a notion *levitatis* or *inanitatis* or *tumoris*. Compare Cic. de Fin. V. 27, Dixerit hoc idem Epicurus, Semper beatum esse sapientem; quod quidem solet *ebullire* nonnunquam: Tusc. Quæst. III. 18, Nihil ab his potui cognoscere; qui si virtutes *ebullire* nolent et sapientias, nihil aliud dicent nisi eam viam qua efficiantur eæ voluptates quas supra dixi.

m For we cannot imagine with Schütz that the observation of lightning and meteoric fires is intended, although πυρωπὸν is an epithet of κεραυνὸν in v. 677.

n Consult the Scholiast and Valckenaer on this passage.

βραχεῖ δὲ μύθῳ πάντα συλλήβδην μάθε,
πᾶσαι τέχναι βροτοῖσιν ἐκ Προμηθέως.
ΧΟ. μή νυν βροτοὺς μὲν ὠφέλει καιροῦ πέρα,
σαυτοῦ δ' ἀκήδει δυστυχοῦντος· ὡς ἐγὼ
εὔελπίς εἰμι τῶνδέ σ' ἐκ δεσμῶν ἔτι
λυθέντα μηδὲν μεῖον ἰσχύσειν Διός.
ΠΡ. οὐ ταῦτα ταύτῃ μοῖρά πω τελεσφόρος
κρᾶναι πέπρωται, μυρίαις δὲ πημοναῖς
δύαις τε καμφθεὶς ὧδε δεσμὰ φυγγάνω·
τέχνη δ' ἀνάγκης ἀσθενεστέρα μακρῷ.
ΧΟ. τίς οὖν ἀνάγκης ἐστὶν οἰακοστρόφος;
ΠΡ. μοῖραι τρίμορφοι μνήμονές τ' Ἐρινύες.
ΧΟ. τούτων ἄρα Ζεύς ἐστιν ἀσθενέστερος.
ΠΡ. οὔκουν ἂν ἐκφύγοι γε τὴν πεπρωμένην.
ΧΟ. τί γὰρ πέπρωται Ζηνὶ πλὴν ἀεὶ κρατεῖν;
ΠΡ. τοῦτ' οὐκ ἔτ' ἂν πύθοιο μηδὲ λιπάρει.
ΧΟ. ἦ πού τι σεμνόν ἐστιν ὃ ξυναμπέχεις.

508. ἀκήδει. Il. Ξ. 427, Ψ. 70.

511. οὐ ταῦτα ταύτῃ. See note on v. 189, and Elmsley on Med. 359.

513. φυγγάνω. On the formation of verbs in ανω see Eustath. on Il. A. 24, p. 28, 41; Odyss. E. 84, p. 1525, 10; Gaisford on Alcest. 493, and Monk on Hippol. 1442. Here and in v. 525 the word has a future signification *I am to escape*.

514. Compare v. 105.

515. οἰακοστρόφος. Sept. 62, Pers. 767.

517. ἄρα Ζεύς. Wellauer after many MSS. reads ἄρ' ὁ Ζεύς, but see Porson on Phœn. 145.

520. οὐκ ἂν πύθοιο. A mild form for the imperative, *you should not inquire*; or perhaps for the future, *you could not be informed*, as in v. 617, and in Œd. Tyr. 333 οὐ γὰρ ἂν πύθοιό μου: see Matth. Gr. Gr. §. 515, β and γ.

— μηδὲ λιπάρει, *and do not press it*. Λιπαρεῖν properly means *to persevere*, and then *to be urgent in entreaty*, τὸ σφόδρα προσκαρτερεῖν καὶ δεῖσθαι Photius. See v. 1004, Œd. Tyr. 1435, Col. 776, 1201, Acharn. 452; λιπαρὴς in Soph. Elect. 1378, Œd. Col. 1119, Lysistr. 672: ἀλιπαρὴς is defended by Hermann in Soph. Elect. 451. The first syllable is invariably long, as in λιπαρὸς it is invariably short.

521. ξυναμπέχεις, *thou keepest concealed, thou veilest*. Herc. Fur. 1111, πάτερ, τί κλαίεις καὶ

ΠΡ. ἄλλου λόγου μέμνησθε, τόνδε δ' οὐδαμῶς
καιρὸς γεγωνεῖν, ἀλλὰ συγκαλυπτέος
ὅσον μάλιστα· τόνδε γὰρ σώζων ἐγὼ
δεσμοὺς ἀεικεῖς καὶ δύας ἐκφυγγάνω.
ΧΟ. μηδάμ' ὁ πάντα νέμων (στρ.)
θεῖτ' ἐμᾷ γνώμᾳ κράτος ἀντίπαλον Ζεύς,
μηδ' ἐλινύσαιμι θεοὺς ὁσίαις θοίναις ποτινισσομένα
βουφόνοις, παρ' Ὠκεανοῦ πατρὸς ἄσβεστον πόρον,
μηδ' ἀλίτοιμι λόγοις·
ἀλλά μοι τόδ' ἐμμένοι
καὶ μήποτ' ἐκτακείη.

*συναμπίσχει κόρας*; See Elmsley on Med. 277.

522. *ἄλλου λόγου μέμνησθε.* Helen. 120, *ἄλλου λόγου μέμνησο.*

526. *By no means may he who directs all things place his might in opposition to my wishes.*

530. *ποτινισσομένα.* Doric for *προσνισσομένη*: see Antig. 129.

531. *Ὠκεανοῦ* is the reading of several MSS. and two of the old editions; the rest have *Ὠκεανοῖο*: on the admissibility of this Ionic or epic form into the tragedians see Burney on Pers. 864 quoted by Blomfield here, and Matth. Gr. Gr. §. 69, *Obs.* 1, p. 123.

— *ἄσβεστον*, *ceaseless, unsubdued*: *ἀκατάπαυστον* Hesych. See Eustath. on Il. X. 96, p. 1260, 5; *ἐνθυμητέον δ' ἐνταῦθα καὶ ὅτι τὸ σβέννυσθαι οὐ μόνον ἐπὶ πυρὸς ἀλλὰ καὶ ἐπὶ ἄλλων, ὡς μυριαχοῦ φαίνεται· ἐν οἷς καὶ τὸ καθ' Ἡσίοδον*[o] *Γάλα αἰγῶν σβεννυμενάων, ὅ ἐστι παυσαμένων τοῦ θηλάζειν.* See Sept. 584, Agam. 888, 958. It is from this or a similar meaning of the word, *imperishable, indissoluble*, that the substance called *Asbestos* derives its name.

533. *ἀλίτοιμι.* See Matth. Gr. Gr. §. 223. Eustath. on Odyss. E. 182, p. 1529, 40; *τοῦ δὲ ἀλιτρὸς προϋπόκειται ἐνεστὼς ἀλείτω τῇ ει διφθόγγῳ παραληγόμενος· οὗ δεύτερος ἀόριστος ἤλιτον· ὅθεν ἀλιτηρὸς, ἴσως δὲ καὶ ἀλιτήριος, καὶ συγκοπῇ ἀλιτρός· ἐκεῖθεν δὲ καὶ ὁ Ὁμηρικὸς ἠλιτόμηνος, ὃ παρ' ἑτέροις διὰ τοῦ κατ' ἀρχὴν ἄλφα ἀλιτόμηνος· καὶ ἀλιταίνω τὸ ἁμαρτάνω· καὶ ἀλιτεύω δέ φασιν ὁμοίως· καὶ ἀλιτρία ἡ ἁμαρτία· καὶ ἀλιτήμων ὁ ἐφάμαρτος· καὶ ἀλίτημα ἁμάρτημα· καὶ ἀλιτήμωρος ὁ παράφρων·——ἐκ δὲ τοῦ ἀλείτω ἐνεστῶτος ἀλείτης ὁ ἁμαρτωλὸς, οὗ ἀναλογώτερον παρὰ Λυκόφρονι ὁ ἀλοιτός.* We shall find *ἤλιτεν* in Eum. 269. Damm derives *ἀλιτήμενος* in Odyss. Δ. 807 from *ἀλίτημι*: Matthiæ calls it a perfect participle, and accounts for the anomaly of its accent by its being present in signification.

534. *τόδε.* The determination to revere the gods.

535. *μήποτ' ἐκτακείη*, *never may it melt away.* The metaphor

[o] Op. 588.

ἡδύ τι θαρσαλέαις (ἀντ.)
τὸν μακρὸν τείνειν βίον ἐλπίσι, φαναῖς
θυμὸν ἀλδαίνουσαν ἐν εὐφροσύναις. φρίσσω δέ σε δερκομένη
μυρίοις μόχθοις διακναιόμενον * * *.
Ζῆνα γὰρ οὐ τρομέων
ἐν ἰδίᾳ γνώμῃ σέβει
θνατοὺς ἄγαν, Προμηθεῦ.
φέρ' ὅπως ἄχαρις χάρις, ὦ φίλος, εἰπὲ, ποῦ τίς ἀλκά; (στρ. β'.)

seems to be derived from an impression or writing on wax, which perishes under heat: and accordingly in Nub. 772 Strepsiades thinks he should succeed in getting rid of an action for debt, if he should take a burning glass, and ὁπότε γράφοιτο τὴν δίκην ὁ γραμματεὺς, Ἀπωτέρω στὰς ὧδε πρὸς τὸν ἥλιον Τὰ γράμματ' ἐκτήξαιμι τῆς ἐμῆς δίκης. In Soph. Elect. 1311 the contrary word is used, μῖσος παλαιὸν ἐντέτηκέ μοι, where see Brunck's note, and compare Soph. fr. 678, 7, ἐντήκεται γὰρ πνευμόνων ὅσοις ἔνι Ψυχή.

537. φαναῖς, *bright*. The first syllable is long here, and may be long in Acharn. 845 and Eccleslaz. 347; and therefore modern editors should not have adopted ω in the second syllable of the superlative either in Xenoph. de Ven. X. 7, or in Lucian. de Conscrib. Hist. vol. II. p. 57 ed. Hemst. Both Suidas and Hesychius have ο, and such is Bekker's reading in Plat. Phileb. p. 16, c; Rep. V. p. 478, c, 479, d; VII. p. 518, c, 532, c. The first syllable of φανὸς, *a torch*, is also long in Lysistr. 308; but the first syllable of φανὴ or φαναὶ, *brightness*, (ἐκλάμψεις Suid. and Hesych.) is short in Rhes. 943 and Ion 550.

540. ἀλδαίνουσαν, *augmenting*, thence *nurturing*. Sept. 12, 557. In Nub. 282 καρπούς τ' ἀρδομέναν ἱερὰν χθόνα, where Brunck and Bekker after him read ἀλδομέναν, Hermann has defended the reading of the MSS. with the simple sense of *nourishing* from Pind. Ol. V. 53 ὑγίεντα δ' εἴ τις ὄλβον Ἄρδει, and Eur. Suppl. 206 ὡς τά τ' ἐκ γαίας τρέφῃ Ἄρδῃ τε νηδύν.

543. ἐν ἰδίᾳ γνώμῃ. Compare v. 403. The preposition is inserted from the Scholiast by most modern editors for the sake of the metre. Reisig makes the verse agree still better with the corresponding line in the strophe, v. 534, by reading αὐτογνωμόνως σέβει, which he extracts from Schol. A. ἐν ἰδίᾳ γνώμῃ καὶ αὐθαιρέτως compared with Schol. Antig. 878 αὐτόγνωτος· αὐθαίρετος καὶ ἰδιογνώμων. He refers those who may be offended by his making ο short before γν to Porson's note on Hec. 302.

545. ἄχαρις χάρις. Similar instances of the figure called *oxymoron*, which are not uncommon among other writers, are particu-

*τίς ἐφαμερίων ἄρηξις; οὐδ' ἐδέρχθης*
*ὀλιγοδρανίαν ἄκικυν,*
*ἰσόνειρον, ᾇ τὸ φωτῶν*
*ἀλαὸν * * * γένος ἐμπεποδισμένον;*
*οὔποτε τὰν Διὸς ἁρμονίαν θνατῶν παρεξίασι βουλαί.*

larly affected by the tragedians; see for one example v. 904. The word ἄχαρις here signifies *meeting with no return*, but in the same expression in Choeph. 42 it means *unacceptable*. We may either supply ἴθι before ὅπως, or adopt Blomfield's construction, φέρ' εἰπέ, ὅπως ἄχαρις χάρις.

545. εἰπέ, ποῦ τίς ἀλκά; The editions vary between εἰπέ ποῦ τίς ἀλκὰ, and εἰπέ, ποῦ τις ἀλκά; Dindorf's text contains a double question: see Aj. 1185, Antig. 2; and Matth. Gr. Gr. §. 488, 12, *Obs.* 2.

547—550. Compare Æsch. fr. 282, τὸ γὰρ βρότειον σπέρμ' ἐφήμερα φρονεῖ Καὶ πιστὸν οὐδὲν μᾶλλον ἢ καπνοῦ σκιά: Soph. fr. 682, ὦ θνητὸν ἀνδρῶν καὶ ταλαίπωρον γένος Ὡς οὐδέν ἐσμεν, πλὴν σκιαῖς ἐοικότες, Βάρος περισσὸν γῆς ἀναστρωφώμενοι. These and similar passages, as Pind. Pyth. VIII. 135, Œd. Tyr. 1187, Aj. 125, Orest. 976, are ridiculed in Av. 685; ἄγε δὴ φύσιν ἄνδρες ἀμαυρόβιοι, φύλλων γενεᾷ προσόμοιοι, Ὀλιγοδρανέες, πλάσματα πηλοῦ, σκιοειδέα φῦλ' ἀμενηνὰ, Ἀπτῆνες ἐφημέριοι, ταλαοὶ βροτοὶ, ἀνέρες εἰκελόνειροι.

548. ὀλιγοδρανίαν, *inefficiency, debility, feebleness*. Ὀλιγοδρανέων is a Homeric word, interpreted ὀλίγον τοῦ δρᾶν ἔχων by the Scholiast on Il. X. 337. It is derived from δραίνω, *to be busy*, or *to purpose to do any thing*, as in Il. K. 96.

— ἄκικυν, *nerveless, powerless*. Κῖκυς, *strength*, occurs in Æsch. Sisyph. fr. 216 σοὶ δ' οὐκ ἔνεστι κῖκυς, and in Odyss. Λ. 392 ἀλλ' οὐ γάρ οἱ ἔτ' ἦν ἲς ἔμπεδος οὐδέ τι κῖκυς, upon which Eustathius[p] says λέγει δὲ ἶνα μὲν τὴν ἐκ τῶν νεύρων ἰσχὺν, ὡς καὶ προεδηλώθη, ἢ καὶ νεῦρά τινα, κῖκυν δὲ τὴν τοῦ κίειν ὅ ἐστι πορεύεσθαι δύναμιν. The adjective too is a Homeric word, and is to be found in Odyss. I. 515, ἐὼν ὀλίγος τε καὶ οὐτιδανὸς καὶ ἄκικυς, and in Φ. 131. Reference appears to be made to this passage in Athen. III. p. 126, f, ἵνα μὴ λέγῃς, ἄκικύς εἰμι καὶ ὀλιγοδρανέω.

549. ἰσόνειρον. See the note on v. 449. Compare Agam. 82; Phoen. 1722, ὥστ' ὄνειρον ἰσχὺν [ἔχων], Tempest IV. *We are such stuff As dreams are made of.* Stanley thinks the original of all these passages is in Il. X. 199—201, imitated in Virg. Æn. XII. 908—912.

550. An anapæst is wanting before γένος, perhaps a verb with which ἐμπεποδισμένον may be connected. Reisig[q] however would omit ἔθνος in v. 560, and so avoid the lacuna here.

551. ἁρμονίαν: τὸν ἴρον, τὸ θέλημα Schol. B. ὑψηλῶς καὶ τραγικῶς τὸ τῆς εἱμαρμένης ὄνομα Διὸς ἁρμονίαν εἶπεν ἀλλ' οὐ τὴν εἱμαρμένην Schol. A. The word appears to mean *the fixed and connected order of events*, "*the order'd harmony of Jove.*"

— παρεξίασι, literally *will pass out beside*, that is, *will evade*,

[p] P. 1691, 52.

[q] On Œd. Col. p. 36.

ἔμαθον τάδε σὰς προσιδοῦσ' ὀλοὰς τύχας, Προμηθεῦ. (ἀντ. β΄.)
τὸ διαμφίδιον δέ μοι μέλος προσέπτα
τόδ' ἐκεῖνό θ' ὅτ' ἀμφὶ λουτρὰ
καὶ λέχος σὸν ὑμεναίουν
ἰότατι γάμων, ὅτε τὰν ὁμοπάτριον

*will transgress.* Compare Choeph. 644; and Odyss. E. 103, οὔπως ἐστὶ Διὸς νόον αἰγιόχοιο Οὔτε παρὲξ ἐλθεῖν ἄλλον θεὸν οὔθ' ἁλιῶσαι.

555. διαμφίδιον μέλος: ἀλλοῖον, διαπαντὸς κεχωρισμένον· ἀμφὶς γὰρ χωρίς Hesych. τότε γὰρ γαμοῦντί σοι τὸν ὑμέναιον ᾔδομεν, νῦν δὲ δυστυχοῦντί σοι θρῆνον Schol. A. The same thought will be found in Agam. 707, Alcest. 915, Troad. 148.

— προσέπτα: ἐπῆλθε κατὰ νοῦν· Schol. B. See note on v. 644.

556. τόδ' ἐκεῖνό θ' ὅτε, *widely different has this strain winged its way to my lips from that when— or which—*; for we may with Wellauer and Scholefield take ὅτε for the Homeric relative, of which Æschylus has made very frequent use[r], although there is perhaps no other passage to be found in which he has employed the neuter gender.

— λουτρά. The bath formed an important part of the nuptial rites, but little is now known of the mode or meaning of the solemnity. The Scholiast on Lysistr. 378 refers us to the Κρήτη and Ὑποβολιμαῖος of Menander for information on the subject. Jocasta in Phœn. 347, after lamenting that she was not present to perform the usual duties of a mother at the marriage of her son, adds ἀνυμέναια δ' Ἰσμηνὸς ἐκηδεύθη Λουτροφόρου χλιδᾶς: where the Scholiast says, οὐ μετεῖχε τῶν σῶν ὑμεναίων, οὔτε τῇ σῇ πρὸς τὸν Ἄδραστον ἐπιγαμβρίᾳ συνήσθη· οὐ γὰρ ἐδέξω τὰ παρ' αὐτοῦ λουτρά· εἰώθασι γὰρ οἱ νυμφίοι τὸ παλαιὸν ἀπολούεσθαι ἐπὶ τοῖς ἐγχωρίοις ποταμοῖς.

557. ὑμεναίουν, from ὑμεναιόω, which according to Photius means τὸ ᾄδειν τὸν ὑμέναιον, καὶ συνάπτειν τὸν γάμον. The former sense is of course to be chosen here; the latter in Pax 1076, πρίν κεν λύκος οἶν ὑμεναιοῖ, where the Scholiast says εἰς γάμους ἄγοιτο.

558. ἰότατι. This is almost exclusively a Homeric word, and in Homer it always means nearly the same with βουλὴ, *design, purpose, aim*; whence the lexicons derive it from ἵημι or ἵεμαι. One of the Scholiasts however explains it here by πορείᾳ, ἤγουν ἐν συνόδῳ γάμων, παρὰ τὸ ἰέναι πρὸς συνουσίαν, the other by συνελεύσει. Stanley's translation is *lubentia nuptiali*; Schütz adheres to the Homeric sense, and renders it *purpose* or *choice*; Blomfield translates it *lætitia*, Wellauer *causa*, but neither of them gives any further explanation; Burges renders it *one-ness* or *union* from the old ἴος, *one*.

— τὰν ὁμοπάτριον: τὴν ταὐτοῦ πατρὸς ἡμῖν Schol. B.

[r] See note on v. 948.

*ἕδνοις ἄγαγες Ἡσιόναν πιθὼν δάμαρτα κοινόλεκτρον.*

ΙΩ.

*τίς γῆ; τί γένος; τίνα φῶ λεύσσειν*
*τόνδε χαλινοῖς ἐν πετρίνοισιν*
*χειμαζόμενον;*
*τίνος ἀμπλακίης ποιναῖς ὀλέκει;*
*σήμηνον ὅπῃ*
*γῆς ἡ μογερὰ πεπλάνημαι.*
*ἆ ἆ, ἔα ἔα·*
*χρίει τις αὖ με τὰν τάλαιναν οἶστρος,*

560. ἕδνοις, here and usually *presents made by a suitor* or *by the sponsus after betrothment:* φερνὴ on the contrary was properly *a dowry, property brought by the wife,* frequently called προῖξ. The words however are not always confined closely to these senses: in Androm. 2, 153, 873, ἕδνα is used for φερνή: in Med. 956 φερναὶ is put for the presents which Medea sends to Jason's new bride, and metaphorically in Ion 298 for spoils or prizes of war. But Eustathius on Il. I. 146, p. 743, 3, is mistaken in inferring from Phœn. 1587 that φερνὴ was οὐ μόνον ἡ τῆς γυναικὸς ἐκ πατέρων ἀλλὰ καὶ ἡ τοῦ ἀνδρός: Creon there says to Œdipus ἀρχὰς τῆσδε γῆς ἔδωκέ μοι Ἐτεοκλέης παῖς σὸς, γάμων φερνὰς διδοὺς Αἵμονι, *by giving it*, that is, *as a dowry* with his sister Antigone, of whom after her father's incapacity he was the natural guardian, *to Hæmon* Creon's son; in which sense the word is used in Æsch. Suppl. 979, Hippol. 628, Iph. Aul. 47, 611, 869. With the verse before us compare Apoll. Rhod. II. 239, Κλειοπάτρη ἕδνοισιν ἐμὸν δόμον ἦκεν ἄκοιτις.

— κοινόλεκτρον. Sophocles uses κοινολεχὴς in Elect. 97.

562. τόνδε, *here.* The use of ὅδε for ὧδε is very common in the tragedians: see v. 941, Sept. 80, 372, 861, Pers. 150, Agam. 493, Choeph. 731, Eum. 244, Æsch. Suppl. 220; and, among many instances in Sophocles and Euripides, Œd. Col. 31, χὤ τι σοι λέγειν εὔκαιρόν ἐστιν, ἔννεφ', ὡς ἀνὴρ ὅδε.

563. χειμαζόμενον, properly *tempest-tost.* One might almost fancy that the Athenian fleet could have furnished a similar phrase to our nautical expression by which a ship is said to be *in irons.* The word occurs again in v. 838.

564. ὅπῃ. The Medicean MS. has ὅποι: see Elmsley on Heracl. 19, and on Med. 520.

566. On the metrical arrangement of this passage to v. 608 see Monk in Mus. Crit. II. 58.

567. χρίει, *stings.* See by all means Ruhnken on Tim. Lex. Plat. p. 104.

— οἶστρος. Virg. Georg. III. 146; Est lucos Silari circa ilicibusque virentem Plurimus Alburnum volitans, quoi nomen *asilo* Romanum est, *œstrum* Graii ver-

εἴδωλον Ἄργου γηγενοῦς, ἄλευ δᾶ,

tere vocantes; Asper, acerba sonans; quo tota exterrita silvis Diffugiunt armenta; furit mugitibus æther Concussus, silvæque et sicci ripa Tanagri. Hoc quondam monstro horribilis exercuit iras Inachiæ Juno pestem meditata juvencæ. In v. 675 the same fly is called μύωψ, but from the Scholiast on Apoll. Rhod. I. 1265, corrected by Blomfield, it appears they were not identical: μύωψ εἶδος μυίας κατὰ τὸ ἔαρ γινόμενον, ἥτις ταῖς λογάσι τῶν βοῶν ἐπικαθεζομένη δάκνει αὐτὰς καὶ εἰς μανίαν ἄγει, ἀφ' οὗ καὶ οἶστρος λέγεται. Σώστρατος δὲ ἐν τῇ πρώτῃ περὶ ζῴων διαστέλλει τὸν μύωπα τοῦ οἴστρου. ὁ μὲν γὰρ μύωψ ἐκ τῶν ξύλων ἀπογεννᾶται, ὁ δὲ οἶστρος ἐκ τῶν ἐν τοῖς ποταμοῖς ἐπιπλεόντων ζωαρίων. See too the note on v. 674.

568. Fluctuant codices inter ἄλευ' ὦ δᾶ, ἄλευ ἃ δᾶ, ἀλευάδα, unde vera emergit scriptura ἄλευ δᾶ, restituta apocope, quam ubique oblitterarunt librarii, quod non inutile erit aliquot ostendisse exemplis. I. Aristophani in Equitibus v. 821, ubi libri παῦ' οὑτοσί, Elmsleius probabiliter restituebat παῦ παῦ οὗτος, collata Photii glossa p. 403, 4, Παῦ: τὸ παῦσαι (immo τὸ παῦε) λέγουσι μονοσυλλάβως. II. In Persis Æschyli v. 1038, δίαινε δίαινε πῆμα· πρὸς δόμους δ' ἴθι, quum non videatur fieri posse ut alterum δίαινε disyllabum pronuncietur, videndum an poeta dixerit δίαιν δίαινε. III. Usitatissimam in vulgi sermone formulam jurandi νὴ Δία Atticos νὴ Δὶ pronunciasse ex Photio colligi poterat p. 297, 23, Νηδί: καὶ νηδία, ἑκατέρως: cui nunc disertum accedit testimonium Choerobosci in Bekkeri Anecdotis p. 1362;—χωρὶς τοῦ Δί, ὅπερ ἀπὸ τοῦ Δία γέγονεν, ὅπερ καὶ μετὰ τοῦ νή ἐπιρρήματος γίνεται νὴ Δί. et ibidem p. 1231,—διὰ τὸ νὴ Δία· αὕτη γὰρ ἡ αἰτιατικὴ γίνεται κατ' ἀποκοπὴν νὴ Δί. Hoc restituendum Aristophani in Equitibus v. 319, ubi proxime ad verum accedit Ravennatis codicis scriptura νὴ Δία κἀμὲ τοῦτ' ἔδρασε ταυτὸν, ὥστε κατάγελων—: corrige νὴ Δὶ κἀμὲ—: eaque nominis forma non dubium est quin plurimis locis sit reddenda, ubi nunc vel νὴ Δί' cum inutili apostropho scribitur vel νὴ Δία, ut in Ecclesiazusis v. 779, ἡμᾶς μόνον δεῖ νὴ Δί'· καὶ γὰρ οἱ θεοί: ubi Ravennas νὴ δί', ceteri νὴ δία. Etiam in Lysistrata v. 24, mirer si poeta scripserit, καὶ νὴ Δία παχύ. κᾆτα πῶς οὐχ ἥκομεν; quum numeris multo melioribus in promptu esset καὶ νὴ Δὶ παχύ. κᾆτα πῶς οὐχ ἥκομεν; IV. ἄμ pro ἅμα dictum annotavit Hesychius, Ἄμ: ἅμα, ὁμοῦ: quod me quidem non magis offendit quam ἀνά in ἄμ transformatum. Latet illud ἄμ in Vespis Aristophanis v. 570, τὰ δὲ συγκύπτονθ' ἅμα βληχᾶται —: codex Ravennas ἄμ ἅμα βληχᾶται: ergo poeta scripsit ἄμ βληχᾶται, durioris correptionis vitandæ causa. Dindorf. The exclamation here, be it written as it may, is composed of the imperative mood of ἀλεύω [s], *to avert*, and δᾶ for γῆ: see Eum. 841, 874, Phœn. 1296, Lysistr. 198; Matth. Gr. Gr. §. 15; and the note on v. 269.

[s] See the note on Sept. 88.

τὸν μυριωπὸν εἰσορῶσα βούταν.
ὁ δὲ πορεύεται δόλιον ὄμμ' ἔχων,
ὃν οὐδὲ κατθανόντα γαῖα κεύθει.
ἀλλά με τὰν τάλαιναν
ἐξ ἐνέρων περῶν κυνηγετεῖ,
πλανᾷ τε νῆστιν ἀνὰ τὰν παραλίαν ψάμμον.
ὑπὸ δὲ κηρόπλαστος ὀτοβεῖ δόναξ (στρ.)
ἀχέτας ὑπνοδόταν νόμον· ἰὼ ἰώ, πόποι,
ποῖ, πόποι, ποῖ μ' ἄγουσι τηλέπλανοι πλάναι.

569. Legebatur *φοβοῦμαι τὸν μυριωπόν*. Recte libri Vindobonenses duo omittunt scholiastæ istud *φοβοῦμαι*, quo hodie non indigemus ad expediendam verborum constructionem, cujus exempla si quis desiderat, Matthiæ annotationem adeat ad Hecubam Euripidis v. 950[t]. DINDORF. See also Matth. Gr. Gr. §. 556, *Obs.* 3. *Εἴδωλον Ἄργου γηγενοῦς* may be either taken as an exclamation or made to depend upon *εἰσορῶσα*.

572. *περῶν, passing*. See v. 718.

573. *πλανᾷ*. In the active voice *to make another wander*; in the middle voice *to wander oneself*, as in vv. 275, 473, 565.

— *νῆστιν, fasting, famished.* See the note on v. 240. *Ἄνηστις* occurs in a passage of Cratinus quoted by Eustath. on Il. N. 573, p. 947, 17, after Athen. II. p. 47, a; *οὐ γάρ τοι σύ γε πρῶτος φοιτᾷς ἐπὶ δεῖπνον ἄνηστις.*

574. *Ὑπὸ* is separated from its verb by tmesis in v. 878, Agam. 450, 1215: see Matth. Gr. Gr. §. 594, 2.

— *κηρόπλαστος δόναξ*, literally *the wax-moulded reed.* See Iph. Taur. 1125, *συρίζων δ' ὁ κηροδέτας Κάλαμος οὐρείου Πανὸς Κώπαις ἐπιθωΰξει*: Castorion quoted from Athen. X. p. 454, f, in Pors. Præf. Hec. p. XXVII. *μουσοπόλε θὴρ, κηρόχυτον ὃς μείλιγμ' ἱεῖς, qui melodiam e fistula ceris compacta excitas*; Virg. Ecl. II. 32, Pan primus calamos cera conjungere plures Instituit. In Soph. Polyid. fr. 464, 5, a honeycomb is called *ξουθῆς μελίσσης κηρόπλαστον ὄργανον.*

— *ὀτοβεῖ, murmurs, sounds.* See Æsch. Hedon. fr. 54, 5. Compare Aj. 1202 *γλυκὺν αὐλῶν ὄτοβον*, and Horat. Epod. II. 27 Fontesque lymphis *obstrepunt* manantibus Somnos quod invitet leves.

575. *ἀχέτας*, Doric for *ἠχέτης*, from *ἠχέω*. Eur. Elect. 151, *κύκνος ἀχέτας*: Pax 1159, *ἡνίκ' ἂν δ' ἀχέτας Ἄιδη τὸν ἡδὺν νόμον*: Av. 1095, *ἡνίκ' ἂν ὁ θεσπέσιος ὀξὺ μέλος ἀχέτας Θάλπεσι μεσημβρινοῖς ἡλιομανὴς βοᾷ*: Hes. Op. 580 and Scut. Herc. 393, *ἠχέτα τέττιξ.*

— *ὑπνοδόταν.* The feminine *ὑπνοδότειρα* is an epithet of Night in Orest. 175.

576. *τηλέπλανοι.* All the MSS. and old editions have *τηλέπλαγκτοι.*

[t] 970 ed. Dind. *αἰδώς μ' ἴχει, Ἐν τῷδε πότμῳ τυγχάνουσα.*

*τί ποτέ μ', ὦ Κρόνιε*
*παῖ, τί ποτε ταῖσδ' ἐνέζευξας εὑ-*
*ρὼν ἁμαρτοῦσαν ἐν πημοναῖσιν,*
*ἒ ἔ, οἰστρηλάτῳ δὲ δείματι δειλαίαν*
*παράκοπον ὧδε τείρεις;*
*πυρί με φλέξον, ἢ χθονὶ κάλυψον, ἢ*
*ποντίοις δάκεσι δὸς βοράν,*
*μηδέ μοι φθονήσῃς*
*εὐγμάτων, ἄναξ.*
*ἄδην με πολύπλανοι πλάναι*
*γεγυμνάκασιν, οὐδ' ἔχω μαθεῖν ὅπη*
*πημονὰς ἀλύξω.*
*κλύεις φθέγμα τᾶς βούκερω παρθένου;*

The correction, which is required by the metre, was first made by Elmsley. In v. 585 the authorities vary between πολύπλανοι and πολύπλαγκτοι. See the note on v. 573.

578. ἐνέζευξας. Alcest. 482, τῷ συνέζευξαι πλάνῳ; See the note on v. 108.

581. παράκοπον, *phrensied*. Bacch. 32, τοιγάρ νιν αὐτὰς ἐκ δόμων οἴστρησ' ἐγὼ Μανίαις· ὄρος δ' οἰκοῦσι, παράκοποι φρενῶν: and 1000, μανείσᾳ πραπίδι Παρακόπῳ τε λήματι. The substantive παρακοπὴ will be found in Agam. 223, Eum. 329, 342. Παρακόπτω often means *to coin base money*, often *to be mad*: in Hippol. 238 it signifies actively *to madden*, τάδε μαντείας ἄξια πολλᾶς, Ὅστις σε θεῶν ἀνασειράζει Καὶ παρακόπτει φρένας, ὦ παῖ. Blomfield thinks the metaphor is derived from a musician striking a string out of tune: see the note on παραπαίειν in v. 1056.

583. δάκεσι, properly *animals that bite*, from δάκνω.

584. μηδέ μοι φθονήσῃς Εὐγμάτων. See Matth. Gr. Gr. §. 368, a, where he compares v. 626. See also v. 628, and Sept. 236, 480, for this sense of φθονέω.

585. ἄδην: ἅλις, εἰς κόρον, ἱκανῶς, δαψιλῶς, ἀρκούντως Schol. Plat. p. 89, ed. Ruhnken. All the MSS. and old editions have ἄδδην. Blomfield quotes many authorities for the omission of one δ, and among them Philoct. 313, where the metre requires ἀδηφάγον: Elmsley adds that the Attic writers never double β or δ.

586. γεγυμνάκασιν. See v. 592, and Helen. 533 οὐδ' ἀγύμναστον πλάνοις.

587. Ἀλύσκω is a Homeric word occurring in Pers. 93, 100, Agam. 1615; Soph. Elect. 627, Antig. 488. Its compound ἐξαλύσκω will be found in Eum. 111, and several times in Euripides; ἄλυξις in Agam. 1299.

588. This verse has generally been put into the mouth of the Chorus: Elmsley first observed

ΠΡ. πῶς δ' οὐ κλύω τῆς οἰστροδινήτου κόρης
τῆς Ἰναχείης; ἣ Διὸς θάλπει κέαρ
ἔρωτι, καὶ νῦν τοὺς ὑπερμήκεις δρόμους
Ἥρᾳ στυγητὸς πρὸς βίαν γυμνάζεται.
ΙΩ. πόθεν ἐμοῦ σὺ πατρὸς ὄνομ' ἀπύεις, (ἀντ.)
εἰπέ μοι τᾷ μογερᾷ τίς ὤν, τίς ἄρα μ', ὦ τάλας,
τὰν ταλαίπωρον ὧδ' ἐτήτυμα προσθροεῖς,
θεόσυτόν τε νόσον
ὠνόμασας, ἃ μαραίνει με χρί-
ουσα κέντροισι φοιταλέοισιν.
ἒ ἔ. σκιρτημάτων δὲ νήστισιν αἰκίαις

that it should form part of Io's speech, or else that v. 608 should likewise be given to the Chorus.

588. *βούκερω*. Soph. fr. 782, 2, ὁ βούκερως Ἴακχος.

589. *οἰστροδινήτου κόρης*. See Æsch. Suppl. 17, 573; Soph. Elect. 5, τῆς οἰστροπλῆγος ἄλσος Ἰνάχου κόρης.

590. *τῆς Ἰναχείης*. Io afterwards in v. 593 asks πόθεν ἐμοῦ σὺ πατρὸς ὄνομ' ἀπύεις; See Porson on Hec. 22, and Matth. Gr. Gr. §. 435. The Medicean MS. and two others have Ἰναχείας, and are followed by Blomfield and Reisig: see note on v. 269.

— *θάλπει*, *warms, inflames*. See the notes on vv. 649 and 879.

592. *γυμνάζεται δρόμους*. See Matth. Gr. Gr. §. 424.

593. *ἀπύεις*, *thou utterest*. The first syllable is long: the second is common, short here and in Sept. 144, Pers. 124, Aj. 887, Equit. 1023; long in the future or the first aorist in Rhes. 776, Hec. 155, Eur. Suppl. 800. Some editors place a mark of interrogation after this word, and apparently with reason.

595. *προσθροεῖς*, *thou addressest*. The simple verb occurs in v. 608, and not unfrequently elsewhere; the compound perhaps in no other place.

598. *μαραίνει*, *wastes, consumes*. See Eum. 139, 280; Œd. Col. 259, πῖνος Πλευρὰν μαραίνων: Alcest. 203, φθίνει γὰρ καὶ μαραίνεται νόσῳ: 237, μαραινομέναν νόσῳ.

599. *φοιταλέοισιν*, *maddening*. The second syllable is here long as in Orest. 326, λύσσας Μανιάδος φοιταλέου. Φοῖτος *madness* occurs in Sept. 661; φοιτάς φοιτάδος of Cassandra in Agam. 1273, an epithet of νόσος in Trach. 980; φοιτάω *to be mad* in Aj. 59, ἐγὼ δὲ φοιτῶντ' ἄνδρα μανιάσιν νόσοις Ὤτρυνον, and Matthiæ and Dindorf have admitted Seidler's emendation for the sake of the metre in Hippol. 144, εἴτ' ἐκ Πανός, εἴθ' Ἑκάτας, Ἢ σεμνῶν Κορυβάντων, Ἢ ματρὸς ὀρείας φοιτᾷς instead of φοιταλέου.

600. *σκιρτημάτων*, *boundings, skippings*. See v. 675 and Hec. 526.

λαβρόσυτος ἦλθον, Ἥρας
ἐπικότοισι μήδεσι δαμεῖσα. δυσ-
δαιμόνων δὲ τίνες οἳ, ἒ ἔ,
οἷ' ἐγὼ μογοῦσιν;
ἀλλά μοι τορῶς
τέκμηρον ὅ τι μ' ἐπαμμένει
παθεῖν, τί μῆχαρ, ἢ τί φάρμακον νόσου,
δεῖξον, εἴπερ οἶσθα·
θρόει, φράζε τᾷ δυσπλάνῳ παρθένῳ.
ΠΡ. λέξω τορῶς σοι πᾶν ὅπερ χρήζεις μαθεῖν,

601. λαβρόσυτος. From λαβρὸς, *violent*: see the note on v. 327. Ἥρας has been very happily supplied from both the Scholiasts by Hermann.

602. ἐπικότοισι, *angry*, *wrathful*. See v. 162, Sept. 786, Choeph. 628. Sophocles according to Hesychius used ἐπίκοτα[u] in the sense of ἐπίμομφα, ἃ πᾶς ἄν τις μέμψαιτο. — μήδεσι, *plans*, *devices*. The word occurs in a fragment which has been assigned to Sophocles[x], περιῶσι' ἄφυκτά τε μήδεα παντοδαπᾶν βουλᾶν ἀδαμαντίναις ὑφαίνεται κερκίσιν Αἶσα. See note on v. 477.

604. τορῶς, *throughly*, and then *clearly*. It is a word of frequent occurrence in Æschylus, and always with relation to the clearness or perspicuity of a story: see in this play vv. 609, 699, 870. So τορὸς in Suppl. 274. So too in Pax 381, εἰ μὴ τετορήσω ταῦτα καὶ λακήσομαι.

605. τέκμηρον, *indicate*, *assure*. In v. 336, and throughout the tragedians, the middle voice occurs signifying *to conjecture*, *to judge*, *to assure oneself*: indeed the active voice is extremely rare; it will be found in Arat. 18, ἐμοί γε μὲν ἀστέρας εἰπεῖν Ἧι θέμις εὐχομένῳ τεκμήρατε πᾶσαν ἀοιδήν, where the Scholiast says it is used ἀντὶ τοῦ πιστώσασθε, ἀπὸ τοῦ τεκμηρίου· ἢ εἰς τέλος ἀγάγετε· τέκμωρ γὰρ τὸ τέλος, καὶ τέκμαρ· ἄλλοι δὲ δείξατε.

606. τί μῆχαρ, ἢ τί φάρμακον. The MSS. vary between τί με χρή, τί μοι χρή, and τί μὴ χρή, which is the reading of most editions. Τί μῆχαρ is the happy emendation of Elmsley, upon which Dindorf has now improved by retaining the ῃ in the form of ἢ, and so obviating the necessity for the elision of the last syllable of γεγυμνάκασιν against the MSS. in v. 586. Elmsley observed that μῆχαρ and μῆχος differ rather in form than in meaning, and may both be well explained by ἀπαλλαγὴ *release* or *relief*, in which sense μηχανὴ, a word of the same family, is often used. Μῆχαρ occurs in Agam. 199, Æsch. Suppl. 394, 594; μῆχος in Agam. 2, Androm. 536.

609. ὅπερ. All the MSS. have

[u] Soph. Naupl. fr. 386.

[x] Soph. Phædr. fr. 604.

*οὐκ ἐμπλέκων αἰνίγματ', ἀλλ' ἁπλῷ λόγῳ,*
*ὥσπερ δίκαιον πρὸς φίλους οἴγειν στόμα.*
*πυρὸς βροτοῖς δοτῆρ' ὁρᾷς Προμηθέα.*
ΙΩ. *ὦ κοινὸν ὠφέλημα θνητοῖσιν φανεὶς,*
*τλῆμον Προμηθεῦ, τοῦ δίκην πάσχεις τάδε;*
ΠΡ. *ἁρμοῖ πέπαυμαι τοὺς ἐμοὺς θρηνῶν πόνους.*
ΙΩ. *οὔκουν πόροις ἂν τήνδε δωρεὰν ἐμοί;*
ΠΡ. *λέγ' ἥντιν' αἰτεῖ· πᾶν γὰρ ἂν πύθοιό μου.*
ΙΩ. *σήμηνον ὅστις ἐν φάραγγί σ' ὤχμασε.*
ΠΡ. *βούλευμα μὲν τὸ δῖον, Ἡφαίστου δὲ χείρ.*

ὅτι, but in Etymol. Magn. p. 762, 29, and Etymol. Gud. p. 532, where this and the two following verses are quoted as from Sophocles, we find ὅπερ [y]. The last syllable of ὅτι could not be made long by position before χρῄζεις, according to the rule laid down by Porson on Orest. 64 and adopted by Erfurdt on Aj. 1109. This rule however has been disputed by some critics, and among them by Dindorf on Acharn. 540, ἐρεῖ τις, οὐ χρῆν· ἀλλὰ τί χρῆν εἴπατε: but as he now admits Elmsley's conjecture τί ἐχρῆν, which is confirmed by the Ravenna MS., as well as ὅπερ for ὅτι here and ἐπέρριψεν πλάνοις in v. 738 for the ἐπέρριψε of all the MSS., we may suppose that he now receives it.

610. ἐμπλέκων αἰνίγματα. Compare vv. 833, 949, Æsch. Suppl. 464; Aj. 1158, Œd. Tyr. 439; Rhes. 834, πλέκων λόγους, Phœn. 494, ταῦτ' αὔθ' ἕκαστα, μῆτερ, οὐχὶ περιπλοκὰς Λόγων ἄθροισας εἶπον.

612. Βροτοῖς depends upon δοτῆρα: see Matth. Gr. Gr. §. 390.

615. ἁρμοῖ: ἀρτίως, ἡσυχῆ, ἐξαίφνης, προσφάτως Hesych. See Eustath. on Il. A. 486, p. 140, 13; τὸ δὲ ἁρμοῖ ἐπίρρημα, ὃ δηλοῖ τὸ νεωστὶ, διφορεῖται μὲν κατὰ τοὺς παλαιοὺς, ἡ δὲ πλείων χρῆσις δασύνει αὐτὸ Συρακουσίων ὃν κατὰ τὸν τεχνικόν· ἁρμὸς γάρ φησιν ἁρμοῦ ἁρμῷ καὶ συστολῇ ἁρμοῖ κατὰ τὸ ἔξω ἐξοῖ καὶ ἔνδον ἐνδοῖ παρὰ Θεοκρίτῳ. It occurs in Theocr. IV. 51, ἁρμοῖ μ' ὧδ' ἐπάταξ' ὑπὸ τὸ σφυρόν. See Valcken. Epist. ad Röver. p. XLIX. and Koen, Bast, and Schæfer on Greg. Cor. p. 367. Grammarians differ about the breathing: the Scholiast on Il. A. 486 agrees with Eustathius, and such is the opinion of most modern critics. See note on v. 269. Compare with this verse Aj. 787 ἀρτίως πεπαυμένην Κακῶν ἀτρύτων.

619. Compare Æsch. Prom. Sol. fr. 179, 5, Saturnius me sic infixit Jupiter, Jovisque numen Mulcibri arcivit manus: Xen. Hellen. VI. 4, 35, τοιοῦτος δ' ὢν καὶ αὐτὸς αὖ ἀποθνήσκει, αὐτοχειρίᾳ μὲν ὑπὸ τῶν τῆς γυναικὸς ἀδελφῶν, βουλῇ δὲ ὑπ' αὐτῆς ἐκείνης.

— τὸ δῖον. See vv. 654, 1033, and the note on v. 88.

[y] See Pors. Advers. p. 152.

ΙΩ. *ποινὰς δὲ ποίων ἀμπλακημάτων τίνεις;*
ΠΡ. *τοσοῦτον ἀρκῶ σοι σαφηνίσαι μόνον.*
ΙΩ. *καὶ πρός γε τούτοις τέρμα τῆς ἐμῆς πλάνης*
*δεῖξον τίς ἔσται τῇ ταλαιπώρῳ χρόνος.*
ΠΡ. *τὸ μὴ μαθεῖν σοι κρεῖσσον ἢ μαθεῖν τάδε.*
ΙΩ. *μήτοι με κρύψῃς τοῦθ᾽ ὅπερ μέλλω παθεῖν.*
ΠΡ. *ἀλλ᾽ οὐ μεγαίρω τοῦδέ σοι δωρήματος.*
ΙΩ. *τί δῆτα μέλλεις μὴ οὐ γεγωνίσκειν τὸ πᾶν;*
ΠΡ. *φθόνος μὲν οὐδεὶς, σὰς δ᾽ ὀκνῶ θρᾶξαι φρένας.*
ΙΩ. *μή μου προκήδου μᾶσσον ὡς ἐμοὶ γλυκύ.*

621. *ἀρκῶ*, not *I am satisfied* or *content*, but *I suffice, I am equal* or *able*; just as *I can not* in the dialect of civility is equivalent to *I will not.*

624. The Scholiast here speaking of the Epicureans says, *λέγουσι δὲ καὶ ὅτι ἃ δεῖ γενέσθαι, ταῦτα καὶ γενήσεται.* The last words form a senarius, which Hermann was disposed to insert in the text after this verse.

625. *μήτοι με κρύψῃς τοῦτο.* See Matth. Gr. Gr. §. 421.

— *μέλλω παθεῖν.* On the tenses which in the infinitive mood may follow *μέλλω* see Porson on Orest. 929 and Matth. Gr. Gr. §. 498, d.

626. *μεγαίρω.* A Homeric word, not remaining elsewhere in the tragedians. See the note on v. 401.

627. *μὴ οὐ γεγωνίσκειν.* See vv. 787, 918; Elmsley on Œd. Tyr. 13, Med. 215 note y, and 1211; and the notes above on v. 328 and on v. 193.

628. *φθόνος μὲν οὐδείς.* See the note on v. 584; and compare Plat. Leg. I. p. 641, d, *εἰ δ᾽ ὅπῃ ἐμοὶ φαίνεται δεῖ λέγειν, οὐδεὶς φθόνος*: Tim. p. 23, d, *φθόνος οὐδεὶς, ὦ Σόλων· ἀλλὰ σοῦ τε ἕνεκα ἐρῶ καὶ τῆς πόλεως ὑμῶν*: Sophist. p. 217, a, Θ. *ἀλλ᾽ οὐδεὶς, ὡς ἐγῷμαι, φθόνος αὐτῷ διελθεῖν αὐτά· ἢ πῶς, ὦ ξένε, λέγομεν;* Ξ. *οὕτως, ὦ Θεόδωρε· φθόνος μὲν γὰρ οὐδεὶς, οὐδὲ χαλεπὸν εἰπεῖν.*

— *θρᾶξαι.* Erotian. p. 180; *Θράσσει: Βακχεῖός φησι, κινεῖ, νύττει· Ἡρακλείδης ὁ Ταραντῖνος, ἐρεθίζει· ἔστι δὲ ὀχλεῖ, ὡς καὶ Σοφοκλῆς*[z] *ἐν Ἑλένης ἀπαιτήσει φησὶ Γυναῖκα δ᾽ ἐξελόντες, ἢ θράσσει γε νῦν*[a]. Hesych. *Θρᾶξαι: ταράξαι, λυπῆσαι. Εὐριπίδης Πειριθῳ.* Tim. Lex. Plat. *Ἐνθράττειν: ὑποκινεῖν, ταράττειν*, where see Ruhnken p. 93. See also Heyne on Pind. Isthm. VII. 56, *ὁ δ᾽ ἀθανάτων Μὴ θρασσέτω φθόνος.* Rhes. 863, *καί τί μου θράσσει φρένας*: Soph. fr. 812, from Bekker's Anecd. p. 352, 16; *Ἄθρακτος: ἀτάραχος. καὶ τὸ συνεχύθη ἐθράχθη Σοφοκλῆς λέγει*: and Aristot. Rhet. III. 11, 6.

629. *μᾶσσον.* This Doric form for *μεῖζον* occurs again in Pers. 440, 708, and Agam. 598: see note on v. 269. Two or three MSS. have *μᾶσσον ἢ ὡς*: see Elmsley on Heracl. 544. The

[z] Fr. 187.

[a] Blomfield's emendation for *γίνυν.*

ΠΡ. ἐπεὶ προθυμεῖ, χρὴ λέγειν· ἄκουε δή.
ΧΟ. μήπω γε· μοῖραν δ' ἡδονῆς κἀμοὶ πόρε.
τὴν τῆσδε πρῶτον ἱστορήσωμεν νόσον,
αὐτῆς λεγούσης τὰς πολυφθόρους τύχας·
τὰ λοιπὰ δ' ἄθλων σοῦ διδαχθήτω πάρα.
ΠΡ. σὸν ἔργον, Ἰοῖ, ταῖσδ' ὑπουργῆσαι χάριν,
ἄλλως τε πάντως καὶ κασιγνήταις πατρός.
ὡς τἀποκλαῦσαι κἀποδύρασθαι τύχας
ἐνταῦθ', ὅπη μέλλει τις οἴσεσθαι δάκρυ
πρὸς τῶν κλυόντων, ἀξίαν τριβὴν ἔχει.
ΙΩ. οὐκ οἶδ' ὅπως ὑμῖν ἀπιστῆσαί με χρή,
σαφεῖ δὲ μύθῳ πᾶν ὅπερ προσχρῄζετε

Scholiasts explain ὡς by ὅτι and supply ἀκούειν or μαθεῖν to γλυκύ: and in accordance with their opinion Blomfield, followed by Wellauer and Scholefield, interprets the line thus: *Ne de me amplius solicitus sis, siquidem mihi lubet audire.* Hermann[b] on Viger note 60, p. 720, observes that μᾶλλον is not always constructed with ἤ but sometimes with other particles, as in the instances quoted by Matth. Gr. Gr. §. 455, *Obs.* 3, b, c; and refers this passage to the same class: and the writer in the Philolog. Mus. I. 242 produces more examples of the same kind. A simpler plan would be to render ὡς *how*, as in vv. 260, 443, 1093; *be no longer anxious how it may please me.*

630. ἄκουε δή. A common expression in Plato; see for instance Phædr. p. 230, e.

635. σὸν ἔργον, *tui est officii, it is thy duty.* With the examples of this expression collected by Valckenaer on Phœn. 447 compare Choeph. 673 and Eum. 734.

— ὑπουργῆσαι χάριν. Alcest. 840. Soph. Colch. fr. 313, ἀνθυπουργῆσαι χάριν.

636. ἄλλως τε πάντως καὶ, *both on all other accounts and especially.* See Pers. 689, Eum. 726.

— κασιγνήταις πατρός: ἐπειδὴ αὗται μὲν Νηρηΐδες ἦσαν, ὁ δὲ πατὴρ αὐτῆς Ἴναχος ποταμὸς Ἄργους Schol. B.

637, 638, 639. Porson observed the imitation of this passage in Eur. Œneus fr. VI. σχολὴ μὲν οὐχί· τῷ δὲ δυστυχοῦντί πως Τερπνὸν τὸ λέξαι κἀποκλαύσασθαι πάλιν.

637. τἀποκλαῦσαι κἀποδύρασθαι. Compare Sept. 656; Soph. Elect. 1121, ὅπως ἐμαυτὴν καὶ γένος τὸ πᾶν ὁμοῦ ξὺν τῇδε κλαύσω κἀποδύρωμαι σποδῷ.

[b] Hermann however has elsewhere proposed to read ὧν for ὡς, a correction which Reisig supports by Œd. Tyr. 862 οὐδὲν γὰρ ἂν πράξαιμ' ἂν ὧν οὐ σοὶ φίλον, and Philoct. 1227 ἔπραξας ἔργον ποῖον ὧν οὐ σοὶ πρέπον;

*πεύσεσθε· καίτοι καὶ λέγουσ᾽ ὀδύρομαι*
*θεόσσυτον χειμῶνα καὶ διαφθορὰν*
*μορφῆς, ὅθεν μοι σχετλίᾳ προσέπτατο.*
*ἀεὶ γὰρ ὄψεις ἔννυχοι πολεύμεναι*
*ἐς παρθενῶνας τοὺς ἐμοὺς παρηγόρουν*
*λείοισι μύθοις· ὦ μέγ᾽ εὔδαιμον κόρη,*
*τί παρθενεύει δαρὸν, ἐξόν σοι γάμου*

642. *πεύσεσθε.* Elmsley observed that the *πεύσοισθε* of Robortellus was an error for *πευσεῖσθε*, which form is authorized by nearly all the MSS. in v. 988.

—*ὀδύρομαι.* Several MSS. have *αἰσχύνομαι*, which is preferred by Butler, Blomfield, and Elmsley: see Sept. 1029.

644. *προσέπτατο.* Aj. 282, *τίς γάρ ποτ᾽ ἀρχὴ τοῦ κακοῦ προσέπτατο;* Alcest. 420, *ἐπίσταμαί τε κοὐκ ἄφνω κακὸν τόδε Προσέπτατο.* The active voice occurs in vv. 115, 555.

645. *πολεύμεναι, thronging.* Blomfield doubts whether the first syllable should not be written with *ω* according to the invariable practice of Homer: see Eustath. on Odyss. X. 352, p. 1930, 38; *τὸ δὲ πωλεύμην ἀντὶ τοῦ συνανεστρεφόμην ἐκτείνει συνήθως τὸ ω̄, εἰ καὶ τὸ πολεύειν πρὸ ὀλίγων* (X. 223) *συνέστελλε τὴν ἄρχουσαν ἐν τῷ Ἰθάκης κατὰ ἄστυ πολεύειν, ὥσπερ καὶ τὸ ἀμφιπολεύειν.* In Pers. 307 however *πολεῖ* ends a senarius, *πολεῖς* occurs in Alcest. 29, *πολεῖ* in Orest. 1269, *πολεῖται* in Av. 181; *ἀμφιπολῶν* in Œd. Col. 680, *περιπολοῦντα* in Œd. Tyr. 1254, *περιπολοῦντε* in Rhes. 773, and *περιπολῶν* in Iph. Taur. 1445. Reisig argues that if we retain the Ionic contraction we ought also to retain the Homeric *ω*: we have already had *εἰσοιχνεῦσιν* in v. 122.

646. *παρθενῶνας, the apartments of virgins in a house:* see Phœn. 89, 194, 1275. So *γυναικῶν the apartment of women, ἀνδρῶν of men* in Agam. 243, whence *γυναικωνῖτις* and *ἀνδρωνῖτις* in Xen. Œcon. IX. 5; *ξενὼν of guests* in Alcest. 543, 547; *ἐργατῶν of labourers in the field* in Hesychius. There are other collectives of the same sort, as *βοών, ἱππών, δενδρών, ῥοδών*, and many names of places; see note on v. 1083.

— *παρηγόρουν, used to seduce me.* See note on v. 130. But besides the notion of superiority *παρὰ* here and in many other words implies *amiss, to a bad purpose.*

647. *λείοισι.* See note on v. 493; and compare Il. A. 582, *ἀλλὰ σὺ τόν γ᾽ ἐπέεσσι καθάπτεσθαι μαλακοῖσιν.* In Ran. 1003, *πνεῦμα λεῖον καὶ καθεστηκὸς* is *a gentle and steady breeze;* in Thuc. II. 97, *ὑφαντά τε καὶ λεῖα* are distinguished from presents of plate.

648. *παρθενεύει.* See Helen. 283, *θυγάτηρ ἄνανδρος πολιὰ παρθενεύεται:* Phœn. 1636, *κόμιζε σαυτὴν, Ἀντιγόνη, δόμων ἔσω, Καὶ παρθενεύου τὴν ἰοῦσαν ἡμέραν Μένουσ᾽, ἐν ᾗ σε λέκτρον Αἵμονος μένει:* the active voice in Eur. Suppl. 452, *τί δεῖ—παρθενεύειν παῖδας ἐν δόμοις καλῶς;* Compare Alcest. 1089, *τί δ᾽; οὐ γαμεῖς γὰρ, ἀλλὰ χηρεύσει λέχος;* Virg. Æn. IV. 32, Solane perpetua mœrens carpere juventa?

τυχεῖν μεγίστου; Ζεὺς γὰρ ἱμέρου βέλει
πρὸς σοῦ τέθαλπται καὶ ξυναίρεσθαι Κύπριν
θέλει· σὺ δ', ὦ παῖ, μὴ 'πολακτίσῃς λέχος
τὸ Ζηνὸς, ἀλλ' ἔξελθε πρὸς Λέρνης βαθὺν
λειμῶνα, ποίμνας βουστάσεις τε πρὸς πατρὸς,
ὡς ἂν τὸ δῖον ὄμμα λωφήσῃ πόθου.
τοιοῖσδε πάσας εὐφρόνας ὀνείρασι
ξυνειχόμην δύστηνος, ἔς τε δὴ πατρὶ
ἔτλην γεγωνεῖν νυκτίφοιτ' ὀνείρατα.

648. δαρόν. See Porson on Orest. 26. The word occurs again in v. 940; and in Æsch. Suppl. 516 χρόνον, with which it always agrees, is expressed.

649. ἱμέρου βέλει—τέθαλπται. Θάλπος is used of the inflammation of a wound or sore: see vv. 590, 879; Antig. 1085, ἀφῆκα θυμῷ καρδίας τοξεύματα Βέβαια, τῶν σὺ θάλπος οὐχ ὑπεκδραμεῖ: Horat. Od. II. 8, 14, Cupido Semper ardentes acuens sagittas.

650. ξυναίρεσθαι. Rhes. 494, μηνίων Στρατηλάταισιν οὐ συναίρεται δόρυ: Orest. 767, συνηράμην φόνον σοι μητρός.

651. ἀπολακτίσῃς, *kick away, reject, spurn*. Eum. 141, Æsch. Suppl. 937.

652. βαθὺν, not *level* or *low* or *hollow* with Schütz, but *rich* or *fertile* because *deep-soiled* with Blomfield, who renders βαθεῖαν ἄλοκα in Sept. 593 in the same manner. See Androm. 634, πολλάκις δέ τοι ξηρὰ βαθεῖαν γῆν ἐνίκησε σπορά: Il. Σ. 547, νειοῖο βαθείης, compared with 541, νειὸν μαλακὴν, πίειραν ἄρουραν: Sept. 306, βαθύχθον' αἶαν, explained by the Scholiast εὔγειον: Pind Pyth. X. 23, βαθυλείμωνα πέτραν: Nem. III. 30, βαθυπεδίῳ Νεμέᾳ: Herod. IV. 23, μέχρι μὲν δὴ τῆς τούτων τῶν Σκυθέων χώρης ἐστι ἡ καταλεχθεῖσα πᾶσα, πεδιάς τε γῆ καὶ βαθύγεως· τὸ δ' ἀπὸ τούτου λιθώδης τ' ἐστὶ καὶ τρηχέη: and in direct opposition to this βαθύγεως γῆ is τὸ λεπτόγεων said of Attica in Thuc. I. 2.

655. εὐφρόνας. Blomfield quotes from Eustath. on Il. B. 25, p. 168, 2, and various old authorities the etymology of this common name for night διὰ τὸ εὖ φρονεῖν ἐν αὐτῇ, as well as a verse of Epicharmus preserved by Cornutus de Nat. Deor. XIV. p. 161, and corrected by Porson [c], αἴτε τι ζητεῖ σοφόν τις, νυκτὸς ἐνθυμητέον: and then observes that Herodotus perhaps had this derivation in view in VII. 12, μετά τε εὐφρόνη τε ἐγίνετο, καὶ Ξερξέα ἔκνιζε ἡ 'Αρταβάνου γνώμη· νυκτὶ δὲ βουλὴν διδοὺς κ. τ. λ.

657. νυκτίφοιτ' ὀνείρατα. Lycophr. 225, νυκτίφοιτα δείματα. Robortellus and the Medicean MS. have νυκτίφαντα, a word which occurs in Helen. 570.

[c] Addend. on Hec. 1169.

ὁ δ᾽ ἔς τε Πυθὼ κἀπὶ Δωδώνης πυκνοὺς
θεοπρόπους ἴαλλεν, ὡς μάθοι τί χρὴ
δρῶντ᾽ ἢ λέγοντα δαίμοσιν πράσσειν φίλα.
ἧκον δ᾽ ἀναγγέλλοντες αἰολοστόμους
χρησμοὺς ἀσήμους δυσκρίτως τ᾽ εἰρημένους.
τέλος δ᾽ ἐναργὴς βάξις ἦλθεν Ἰνάχῳ
σαφῶς ἐπισκήπτουσα καὶ μυθουμένη
ἔξω δόμων τε καὶ πάτρας ὠθεῖν ἐμὲ,
ἄφετον ἀλᾶσθαι γῆς ἐπ᾽ ἐσχάτοις ὅροις·

658. Ἀναχρονισμός· οὔπω γὰρ ἦν τὸ μαντεῖον Schol. A. See Herod. II. 52—57.

— ἐπὶ Δωδώνης. See Matth. Gr. Gr. §. 584, 2, β; and Philolog. Mus. I. 624 note 16.

659. θεοπρόπους, *consulters*. In Herodotus the word always has this meaning; see among many passages VI. 57, οἱ δὲ Πύθιοι (at Sparta) εἰσὶ θεοπρόποι ἐς Δελφούς. Θεοπρόπιον is *the answer of an oracle*; so in Trach. 822 τοὔπος τὸ θεοπρόπον.

— ἴαλλεν, *sent*. Choeph. 45, 497; 22, ἰαλτός: Thuc. V. 77, in a Doric treaty, οἴκαδ᾽ ἀπιάλλειν.

— μάθοι. Wellauer and Scholefield with the majority of the MSS. read μάθῃ. The former refers to v. 465, where he retains γένωνται, but that even if itself admissible is a somewhat different case: the latter thinks χρὴ is a sufficient warrant for the conjunctive mood here, and refers to Porson on Phœn. 68.

— τί χρὴ Δρῶντ᾽ ἢ λέγοντα δαίμοσιν πράσσειν φίλα. Compare Choeph. 315, Œd. Tyr. 71, ὡς πύθοιθ᾽ ὅ τι Δρῶν ἢ τί φωνῶν τήνδε ῥυσαίμην πόλιν: Phœn. 878, ἀγὼ τί οὐ δρῶν[d], ποῖα δ᾽ οὐ λέγων ἔπη, Ἐς ἔχθος ἦλθον: Hec. 373.

661. αἰολοστόμους, *ambiguous*. Lycophr. 3, οὐ γὰρ ἥσυχος κόρη Ἔλυσε χρησμῶν ὡς πρὶν αἰόλον στόμα.

662. ἀσήμους. Antig. 1013, ἀσήμων ὀργίων.

663. ἐναργὴς, *evident*, *open*. Pers. 179, Sept. 138.

— βάξις: λόγος, φωνὴ, κληδών Hesych. It is most usually applied to *rumour*, *report*, or *common talk*, as in Agam. 10, 477, Æsch. Suppl. 976. Βάζω, from which it is derived, occurs in Rhes. 719, Hipp. 119.

664. ἐπισκήπτουσα, *enjoining*: as the word is often used by other writers, and as it may be rendered in Pers. 104. See note on v. 749.

666. ἄφετον. From ἀφίημι. Ἄφετος and ἄνετος are said of animals, especially oxen, which having been devoted to the service of some temple were left to run at full liberty till their time of sacrifice arrived. Butler remarks that a particular allusion was no doubt intended to the transformation of Io. See Liv. XXIV. 3; Lucus ibi frequenti silva et proceris abi-

[d] See Matthiæ's note.

κεἰ μὴ θέλοι, πυρωπὸν ἐκ Διὸς μολεῖν
κεραυνὸν, ὃς πᾶν ἐξαϊστώσοι γένος.
τοιοῖσδε πεισθεὶς Λοξίου μαντεύμασιν,
ἐξήλασέν με κἀπέκλεισε δωμάτων
ἄκουσαν ἄκων· ἀλλ' ἐπηνάγκαζέ νιν
Διὸς χαλινὸς πρὸς βίαν πράσσειν τάδε.
εὐθὺς δὲ μορφὴ καὶ φρένες διάστροφοι

etis arboribus septus læta in medio pascua habuit, ubi omnis generis sacrum Deæ pascebatur pecus sine ullo pastore; separatimque egressi cujusque generis greges nocte remeabant ad stabula, nunquam insidiis ferarum, non fraude violati hominum: Southey's Curse of Kehama, Canto VIII. *Along the mead the hallow'd steed Still wanders wheresoe'er he will O'er hill or dale or plain; No human hand hath trick'd that mane, From which he shakes the morning dew; His mouth has never felt the rein, His lips have never froth'd the chain; For pure of blemish and of stain, His neck unbroke to mortal yoke, Like nature free the steed must be, Fit offering for the Immortals he. A year and day the steed must stray Wherever chance may guide his way, Before he fall at Seeva's shrine: The year and day have pass'd away, Nor touch of man hath marr'd the right divine.*

—γῆς ἐπ' ἐσχάτοις ὅροις. Med. 540.

667. πυρωπόν. See note on v. 253; and Æsch. fr. 290, 4, ἥλιος πυρωπός. The words πυρωπὸν ἐκ Διὸς μολεῖν Κεραυνὸν depend upon βάξις ἦλθεν, and in Elmsley's opinion the construction is faulty because μολεῖν does not signify *venturum esse* but *venisse*. He proposed therefore to read, and Blomfield has subsequently read, πυρωπὸν ἂν Διὸς μολεῖν Κεραυνόν. This change he confirmed by v. 617, where most of the editors after Porson read with Turnebus πᾶν γάρ ἐκπύθοιό μου, and where only one MS. has πᾶν γάρ ἂν πύθοιό μου, the reading which all modern editors except Wellauer have thought absolutely necessary; and by Pers. 450[e], where he read ὅτ' ἐκ νεῶν instead of the ὅταν of the MSS. which he condemned as a solecism before the optative ἐκσωζοίατο. He remarked that a similar construction to ἂν μολεῖν for μολεῖσθαι occurs in Œd. Tyr. 305, Φοῖβος γάρ, εἰ καὶ μὴ κλύεις τῶν ἀγγέλων, Πέμψασιν ἡμῖν ἀντέπεμψεν, ἔκλυσιν Μόνην ἂν ἐλθεῖν τοῦδε τοῦ νοσήματος, Εἰ τοὺς κτανόντας Λάϊον μαθόντες εὖ Κτείναιμεν, and that Διὸς κεραυνὸν is far better than ἐκ Διὸς κεραυνὸν, as in v. 372, Soph. Elect. 823, Œd. Col. 1502, 1658, and many other places. See however Elmsley himself on Med. 750 with Hermann's remarks, and Matth. Gr. Gr. §. 501, p. 845.

668. ἐξαϊστώσοι. See note on v. 151.

672. Διὸς χαλινός. Agam. 2 8, ἀνάγκας λέπαδνον.

673. Aj. 447, ὄμμα καὶ φρένες διάστροφοι.

[e] See the note there.

ἦσαν, κεράστις δ', ὡς ὁρᾶτ', ὀξυστόμῳ
μύωπι χρισθεῖσ' ἐμμανεῖ σκιρτήματι
ᾖσσον πρὸς εὔποτόν τε Κερχνείας ῥέος
Λέρνης ἄκρην τε· βουκόλος δὲ γηγενὴς
ἄκρατος ὀργὴν Ἄργος ὡμάρτει, πυκνοῖς
ὄσσοις δεδορκὼς τοὺς ἐμοὺς κατὰ στίβους.
ἀπροσδόκητος δ' αὐτὸν ἀφνίδιος μόρος

674. κεράστις. The masculine form κεράστης occurs in Soph. Elect. 568 and in Cycl. 52.

— ὀξυστόμῳ Μύωπι. See note on v. 567, and Schol. Odyss. X. 299, ἔστι δὲ ὁ μὲν οἶστρος μυίᾳ παραπλήσιος, κέντρον ἔχων εὐμέγεθες ἐκ τοῦ στόματος καὶ φωνὴν μεγάλην βομβώδη· ὁ δὲ μύωψ παρόμοιος τῇ κυνομυίᾳ, τό τε κέντρον ἔλαττον ἔχει τοῦ οἴστρου. Μύωψ was the name of a kind of spur; see Xen. de Re Equest. VIII. 5, X. 1, 2.

676. Κερχνείας. Wellauer and Scholefield after many MSS. read Κεγχρείας. The other form is defended by Spanheim on Callim. Del. 271; and Valckenaer on Phœn. 1395 prefers κερχνώμασιν from Hesychius to the reading of the extant authorities κεγχρώμασιν, as κέγχρος and κέγχρωμα were the more modern and softened words, κέρχνος and κέρχνωμα the older and rougher.

677. Λέρνης ἄκρην τε. The MSS. vary between ἄκριν, ἄκρον, ἄκραν, and ἄκρην. Wellauer and Dindorf retain the common reading after Porson, who however branded it; Scholefield reads ἄκραν[f]: this must be understood of some height overhanging the lake. Blomfield adopts in his text Canter's correction Λέρνης τε κρήνην, which is supported by the explanation καὶ πρὸς τὴν Λέρνην τὴν πηγὴν in Schol. A. and by the expressions Λερναῖα νάματα, Λέρνης ὕδωρ, in Phœn. 126, 613. In his note however he prefers Spanheim's emendation ἀκτήν τε Λέρνης. Reisig corrects Λέρνης τ' ἐς ἀκτήν· and refers to Pind. Ol. VII. 60 Λερναίας ἀπ' ἀκτᾶς.

678. ἄκρατος is generally said of wine; Homer has used it of milk in Odyss. I. 297, ἄκρητον γάλα πίνων. Aristotle in Rhet. III. 3, 2 quotes as a fault from Alcidamas ἀκράτῳ τῆς διανοίας ὀργῇ τεθηγμένον. Compare Byron's Lara II. 4, *Now rose the unleaven'd hatred of his heart.*

— πυκνοῖς Ὄσσοις δεδορκώς. See v. 569, and Æsch. Suppl. 304.

680. ἀφνίδιος. All the MSS. and old editions have αἰφνίδιος. Blomfield adopted Porson's transposition αἰφνίδιος αὐτόν. Gaisford[g] proposed to read ἐξαίφνης, which he found written over αἰφνίδιος in Selden's MS., but which Elmsley considered to be merely a gloss; and Wünderlich[h] suggested the same word from the Scholiast. Butler, Wellauer, and Scholefield avoid the anapæst in the fifth place by *synizesis*, as does Matthiæ Gr. Gr. §. 56; but see Porson on

[f] See note on v. 201. [g] On Hephæst. p. 242. [h] Obss. Critt. p. 148.

*τοῦ ζῆν ἀπεστέρησεν. οἰστροπλὴξ δ' ἐγὼ*
*μάστιγι θείᾳ γῆν πρὸ γῆς ἐλαύνομαι.*
*κλύεις τὰ πραχθέντ'· εἰ δ' ἔχεις εἰπεῖν ὅ τι*
*λοιπὸν πόνων, σήμαινε· μηδέ μ' οἰκτίσας*
*ξύνθαλπε μύθοις ψευδέσιν· νόσημα γὰρ*
*αἴσχιστον εἶναί φημι συνθέτους λόγους.*
ΧΟ. *ἔα ἔα, ἄπεχε, φεῦ·*
*οὔποτ' οὔποτ' ηὔχουν ξένους μολεῖσθαι λόγους*
*ἐς ἀκοὰν ἐμάν,*
*οὐδ' ὧδε δυσθέατα καὶ δύσοιστα*
*πήματα, λύματα, δείματ' ἀμφήκει*

Phœn. 1651. Dindorf has adopted Elmsley's suggestion of *ἀφνίδιος*, a form acknowledged by Hesychius, and derived from *ἄφνω*, as *ἀΐδιος*, *μαψίδιος*, *ῥηΐδιος* from *ἀεί*, *μάψ*, *ῥέα*. From Dobree's note[1] however on Thesmoph. 133 it appears to have been Porson's opinion that *αἰφνίδιος* was always used in Attic Greek, *ἀφνίδιος* never. The two epithets in this line are brought together in Thuc. II. 61, *δουλοῖ γὰρ φρόνημα τὸ αἰφνίδιον καὶ ἀπροσδόκητον.*

681. *οἰστροπλήξ.* See Soph. Elect. 5, quoted on v. 589.

682. *γῆν πρὸ γῆς*, *land after land.* See Matth. Gr. Gr. §. 575; and Acharn. 235, *καὶ διώκειν γῆν πρὸ γῆς, ἕως ἂν εὑρεθῇ ποτέ*: Lucian. Alexand. II. p. 252, *ἔδει γῆν πρὸ γῆς ἐλαύνεσθαι ὡς ἀσεβῆ*: Cic. Epist. Att. XIV. 10, Itaque *γῆν πρὸ γῆς* cogito: an unknown writer in Suidas on *διαξαίνειν*, *Ἀλλ' εἴασεν αὐτὸν γῆν πρὸ γῆς ἀπιέναι*: on *ἴτω*, *Ἀλλ' ἴτω, χαιρέτω, γῆν πρὸ γῆς, ὅποι βούλοιτο*: and on *πρὸ γῆς*, *Ἐγὼ δὲ φεύγω γῆν πρὸ γῆς, φοβούμενος τὸν ἄγριον δεσπότην, ᾧ μᾶλλον ἵππων ἢ ἀνθρώπων μέλει*: Theocr. XV. 122, *ὄσδον ἀπ' ὄσδω*: and many similar instances quoted by Abresch. In Theocr. XVIII. 15 *ἐς ἔτος ἐξ ἔτεος* means *for every successive year, for ever.*

684. *μηδέ μ' οἰκτίσας ξύνθαλπε μύθοις ψευδέσιν.* Compare Odyss. Γ. 96, *μηδέ τί μ' αἰδόμενος μειλίσσεο, μηδ' ἐλεαίρων, Ἀλλ' εὖ μοι κατάλεξον*: Ξ. 387, *μηδέ τί μοι ψεύδεσσι χαρίζεο, μηδέ τι θέλγε*: 1 Sam. III. 17.

689. *οὔποτ' ηὔχουν.* See note on v. 338, comparing especially Agam. 506, Eum. 561; Heracl. 931, Troad. 765 *οὐ γάρ ποτ' αὐχῶ Ζῆνά γ' ἐκφῦσαί σ' ἐγώ*, Helen. 1619 *οὐκ ἄν ποτ' ηὔχουν οὔτε σ' οὔθ' ἡμᾶς λαθεῖν Μενέλαον.*

Supply *ὧδε* before *ξένους* from v. 691.

692. *ἀμφήκει*, *two-edged:* from *ἀκή* *a weapon's edge* or *point.* See Agam. 1149, Aj. 286, Eur. Elect. 688. In v. 1044 it is an epithet of a wreath of lightning.

[1] See his Addenda to Porson's Aristophanica, p. (145).

κέντρῳ ψύχειν ψυχὰν ἐμάν·
ἰὼ ἰὼ μοῖρα μοῖρα,
πέφρικ' εἰσιδοῦσα πρᾶξιν Ἰοῦς.
ΠΡ. πρό γε στενάζεις καὶ φόβου πλέα τις εἶ·
ἐπίσχες ἔς τ' ἂν καὶ τὰ λοιπὰ προσμάθῃς.
ΧΟ. λέγ', ἐκδίδασκε· τοῖς νοσοῦσί τοι γλυκὺ
τὸ λοιπὸν ἄλγος προὐξεπίστασθαι τορῶς.
ΠΡ. τὴν πρίν γε χρείαν ἠνύσασθ' ἐμοῦ πάρα
κούφως· μαθεῖν γὰρ τῆσδε πρῶτ' ἐχρῄζετε
τὸν ἀμφ' ἑαυτῆς ἆθλον ἐξηγουμένης·
τὰ λοιπὰ νῦν ἀκούσαθ', οἷα χρὴ πάθη
τλῆναι πρὸς Ἥρας τήνδε τὴν νεάνιδα.
σὺ δ', Ἰνάχειον σπέρμα, τοὺς ἐμοὺς λόγους
θυμῷ βάλ', ὡς ἂν τέρματ' ἐκμάθῃς ὁδοῦ.

695. πρᾶξιν, literally *the fare, the condition.* The similar use of πράττω, especially with adverbs, is too common to need illustration.

696. πρό γε στενάζεις. The Medicean MS. has πρῷ, and Brunck was confident that the more Attic[k] form πρῷ ought to be restored. Blomfield however observes that πρὸ is separated from its verb by tmesis, and quotes προστένειν from Agam. 253.

698. τοῖς νοσοῦσί τοι. Most of the MSS. and all the old editions have νοσοῦσί τι: but see Valckenaer on Phœn. 455 and Porson on Hec. 232.

700. ἠνύσασθε. See Dawes M. C. p. 206 (pp. 384, 385, ed. 1827) and Choeph. 858. Blomfield with the approbation of Elmsley, Scholefield, and other critics has aspirated the word: see Kidd on Dawes as above, note 51.

701. κούφως. See notes on vv. 263, 265; and compare Sept. 260.

705. σὺ δέ. Blomfield with the assent of Elmsley prefers σύ τε from several MSS., both because there is not then so strong an opposition made between Io and the Chorus, and because he thinks the poet would have placed the vocative before σὺ δὲ, as in v. 3 and many other passages.

706. θυμῷ βάλε. Homer always uses the preposition ἐνὶ in this phrase, as in Odyss. A. 200 ὡς ἐνὶ θυμῷ Ἀθάνατοι βάλλουσι, Il. A. 297 σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσι, and often elsewhere: Herodotus uses ἐς with the accusative case, as in I. 84, VII. 51, VIII. 68. Homer has the verb in the active voice only once, Herodotus never.

k See Ruhnken on Tim. Lex. Plat. p. 226, and Brunck on Lysistr. 612.

*πρῶτον μὲν ἐνθένδ' ἡλίου πρὸς ἀντολὰς*
*στρέψασα σαυτὴν στεῖχ' ἀνηρότους γύας·*
*Σκύθας δ' ἀφίξει νομάδας, οἳ πλεκτὰς στέγας*
*πεδάρσιοι ναίουσ' ἐπ' εὐκύκλοις ὄχοις,*
*ἑκηβόλοις τόξοισιν ἐξηρτημένοι·*
*οἷς μὴ πελάζειν, ἀλλ' ἁλιστόνοις πόδας*

707. See note on v. 410, and Blomfield's note here.

708. *ἀνηρότους γύας.* Herodotus in IV. 19 speaks of the *Νομάδες Σκύθαι* as *οὔτε τι σπείροντες οὐδὲν οὔτε ἀροῦντες.*

709. *πλεκτὰς*, *woven*, *of wicker work.* Theocr. XXI. 7, *στρωσάμενοι βρύον αὖον ὑπὸ πλεκταῖς καλύβαισιν.* Dacier conjectured *πλαγκτὰς*, which he thought had been translated by Horace in Od. III. 24, 10, Quorum plaustra *vagas* rite trahunt *domos.*

710. *εὐκύκλοις.* Blomfield quotes Hippocr. de Aer. et Aq. 93; *Νομάδες δὲ καλεῦνται, ὅτι οὐκ ἔστι σφι οἰκήματα, ἀλλ' ἐν ἁμάξῃσι οἰκεῦνται· αἱ δὲ ἅμαξαί εἰσι, αἱ μὲν ἐλάχισται τετράκυκλοι, αἱ δὲ ἑξάκυκλοι.* Homer in Odyss. Z. 58, 70, speaks of *ἀπήνην εὔκυκλον*, which in v. 72 he calls *ἅμαξαν ἐΰτροχον. Τετράκυκλος* is an epithet of *ἀπήνη* in Il. Ω. 324, of *ἅμαξα* in Odyss. I. 242, and in Herod. I. 188, II. 63.

711. *τόξοισιν ἐξηρτημένοι.* Scholefield compares Hor. Sat. I. 6, 74, Lævo suspensi loculos tabulamque lacerto. Blomfield suspects *ἐξηρτυμένοι* is the right word, and such is the reading of the Selden MS. The writer in Philolog. Mus. I. 243 observes that "such constructions as suspensi loculos are very common both in Greek and Latin. Compare Ecclesiaz. 494 *πώγωνας ἐξηρτημένας*, Æschin. p. 77 *ἐξηρτημένος ἐπιστολάς*, and the note of Villoison on Longus p. 82. But the use of the accusative in these passages cannot be compared with that of the dative *τόξοισιν* in the line of Æschylus: we doubt whether any example of a similar construction can be produced: and *ἐξηρτυμένος* has so often been changed into *ἐξηρτημένος*, that we cannot but think there is great probability in the correction suggested by Dr. Blomfield. In Herodot. VII. 147 *τοῖσί ἄλλοισι ἐξηρτυμένοι καὶ σίτῳ, ἐξηρτημένοι* is the reading of the Medicean and other MSS. The reader will find other examples of the same error in the notes of Schæfer on Schol. Apollon. Rhod. p. 205 and on Demosth. p. 123." Abresch says that from *ἄρω apto, adparo, instruo,* are derived many verbs which have all of them more or less relation to fitting and furnishing; and that *ἀρτάω* signifies that kind of furnishing which consists in appending anything to the person. Hence it sometimes means *to arm*, sometimes *to adorn* [m], and may therefore reasonably take a dative case in the passive voice.

712, 713. *Πελάζειν* and *ἐκπερᾶν* are infinitives for imperatives: see Matth. Gr. Gr. §. 546. The

m Hesych. *ἐξηρτημένοι· κεκοσμημένοι.*

χρίμπτουσα ῥαχίαισιν ἐκπερᾶν χθόνα.
λαιᾶς δὲ χειρὸς οἱ σιδηροτέκτονες
οἰκοῦσι Χάλυβες, οὓς φυλάξασθαί σε χρή.
ἀνήμεροι γὰρ οὐδὲ πρόσπλαστοι ξένοις.

nominative of a participle will be found, like χρίμπτουσα here, with an infinitive in Œd. Col. 484, 490.

712. πόδας. Several MSS. and editions have γύποδας, whence Elmsley inferred that an old reading was ἀλιστόνοις γ' ὑπὸ Χρίμπτουσα ῥαχίαισιν. This conjecture appears so certain to Wellauer that he has adopted it in his lexicon without any mark of doubt. Hermann and Reisig after him would read ἀλλὰ γυῖ' ἀλιστόνοις Χρίμπτουσα ῥαχίαισιν, making χρίμπτουσα transitive.

713. χρίμπτουσα. On the origin and etymology of this word see Ruhnken on Tim. Lex. Plat. p. 106. It is used transitively in Soph. Elect. 721 ἔχριμπτ' ἀεὶ σύριγγα, intransitively in Ion 156, Androm. 530: so too ἐγχρίμπτω transitively in Herod. II. 60, III. 85; intransitively in IX. 98 and Soph. Elect. 898.

A canon laid down by Dawes M. C. p. 160 asserts that in the Attic poets a final short vowel is invariably made long before an initial ρ in the following word, and the rule has been received by Porson and many other critics. Exceptions however have been found, and among them are the line before us, v. 992, and Eum. 242. The Reviewer of Blomfield's Prometheus in Quart. Rev. V. p. 225 proposes to state the canon in more limited terms: "When the final short vowel is in the second syllable of the foot, the power of the ρ in the following word, coinciding with the metrical ictus, makes the syllable long; as in v. 1023, διαρταμήσει σώματος μέγᾱ ῥάκος: but when it is in the first syllable of the foot, it continues short." Monk on Hippol. 461 approves the law in this form, and it seems to be in accordance with all the instances of either case. Those however who are disposed to support the law as it was originally laid down, will find the exceptions to it in senarian verses, eleven in number altogether, enumerated and corrected by Burges in Kidd's notes upon Dawes pp. 293, 294, ed. 1827.

714. λαιᾶς χειρός. Supply ἐκ from Agam. 116, χερὸς ἐκ δοριπάλτου. See Matth. Gr. Gr. §. 377, V. 1.

715. Χάλυβες. Another form Χάλυβοι remains in Alcest. 980: see also Sept. 728. Consult Elmsley on Heracl. 162.

716. πρόσπλαστοι. Elmsley proposed to read πρόσπλατοι, observing that Blomfield had judiciously followed Porson in preferring πλαθείην in v. 896 to πλασθείην which is found in nearly all the MSS., and that ἄπλατος occurs in Aj. 256 and Herc. Fur. 399, to which may be added Trach. 1093. See Porson on Hec. 884, and Matth. Gr. Gr. §. 247 on πίλνημι. Blomfield however defends πρόσπλαστος as a contraction from προσπέλαστος, and quotes Soph. fr. 663, 3, ὡς δυσπέλαστόν ἐστιν ἀμαθία κακόν. And

ἥξεις δ' ὑβριστὴν ποταμὸν οὐ ψευδώνυμον,
ὃν μὴ περάσῃς, οὐ γὰρ εὔβατος περᾶν,
πρὶν ἂν πρὸς αὐτὸν Καύκασον μόλῃς, ὀρῶν
ὕψιστον, ἔνθα ποταμὸς ἐκφυσᾷ μένος
κροτάφων ἀπ' αὐτῶν. ἀστρογείτονας δὲ χρὴ
κορυφὰς ὑπερβάλλουσαν ἐς μεσημβρινὴν
βῆναι κέλευθον, ἔνθ' Ἀμαζόνων στρατὸν
ἴξει στυγάνορ', αἳ Θεμίσκυράν ποτε

it may be doubted whether Elmsley himself remained confident in the truth of his correction, for it is omitted in his note on Med. 149: Reisig however supports it.

717. Various attempts have been made to identify this river. It may possibly be the *Kuban*, called by D'Anville Hypanis or Vardanis, but quite distinct from the Hypanis or *Bog*, which is described in Herod. IV. 52. The Kuban is said to be the only rapid river which falls into the Black Sea, and is therefore perhaps the saxosum sonans Hypanis of Virgil[n]. It rises in Mount Caucasus, and enters the Black Sea nearly opposite the eastern coast of the Crimea, forming the boundary between the Russian and Turkish empires. Schütz however, Wellauer, and Scholefield print Ὑβριστὴν[o] as a proper name, and Blomfield is inclined to adopt the same opinion. A strong argument indeed appears to be drawn by Schütz from the words οὐ ψευδώνυμον, which the poet would scarcely have added to a mere epithet of his own selection: see v. 85, Sept. 9, 405, 536, 658, 670, 829, Agam. 699, Choeph. 190, Eum. 90. Blomfield compares Herod. I. 189 ἐχαλέπαινε τῷ ποταμῷ (the Gyndes) ὁ Κῦρος τοῦτο ὑβρίσαντι.

719. It is clear from this verse that the scene of this play was not laid on Mount Caucasus; and from the whole context, especially from vv. 734 and 735, it appears that Prometheus is fixed on some mountain in European Scythia not far from the borders of Asia: see the note on the Argument, p. 2. This position is in favour of Reisig's alteration mentioned in the note on v. 791.

721. κροτάφων, properly *the temples*, as in Troad. 115. Several instances in which the names of parts of the human body have been transferred to the geographical situation of places are given by Eustathius on Il. B. 637, pp. 308, 309, 310.

724. ἴξει. The old editions and most of the MSS. have ἥξεις, which occurs but seven lines before and again but six lines afterwards. Ἀφίξει is used in v. 709.

— στυγάνορα. We have ἀστεργάνορα in v. 898.

n Georg. IV. 370.

o Analogy would perhaps place the accent in this case on the last syllable but one.

κατοικιοῦσιν ἀμφὶ Θερμώδονθ᾽, ἵνα
τραχεῖα πόντου Σαλμυδησία γνάθος
ἐχθρόξενος ναύταισι, μητρυιὰ νεῶν·
αὗταί σ᾽ ὁδηγήσουσι καὶ μάλ᾽ ἀσμένως.
ἰσθμὸν δ᾽ ἐπ᾽ αὐταῖς στενοπόροις λίμνης πύλαις
Κιμμερικὸν ἥξεις, ὃν θρασυσπλάγχνως σε χρὴ
λιποῦσαν αὐλῶν᾽ ἐκπερᾶν Μαιωτικόν·
ἔσται δὲ θνητοῖς εἰσαεὶ λόγος μέγας
τῆς σῆς πορείας, Βόσπορος δ᾽ ἐπώνυμος

725. Virgil[p] calls the Amazons Threiciæ, but places them on the Thermodon.

726. The positions usually assigned to Salmydessus and the Thermodon are not quite contiguous. The former is perhaps intended by the ἀπόξενον ὅρμον Θρήκιον κλύδωνα of Œd. Tyr. 196. For the dangers of this coast and the cruelty of the inhabitants see Xen. Anab. VII. 5, 13. Reisig reads Πόντου for the Pontus Euxinus.

727. ἐχθρόξενος. The Black Sea is said to have been originally called ἄξενος or ἄξεινος: the name was afterwards changed to εὔξεινος either on the civilization of the natives of its shores, or for the sake of a better omen, as the Furies were called Eumenides. See Strabo VII. p. 431 ed. Falconer.

— μητρυιὰ νεῶν: ἤτοι ἐχθρὰ καὶ ὀλέθριος Eustath. on Il. E. 385, p. 560, 19. He refers also to Hes. Op. 823, ἄλλοτε μητρυιὴ πέλει ἡμέρη, ἄλλοτε μήτηρ. Blomfield quotes Antip. Anthol. I. lvi. 1, ὅσσον μητρυιῆς γλυκερωτέρη ἔπλετο μήτηρ, Τόσσον ἀλὸς πολιῆς γαῖα ποθεινοτέρη. See Alcest. 309.

728. καὶ μάλα. See Choeph. 879, Eum. 373, Æsch. fr. 309, 1; Elmsley on Med. 513, 871; and Matth. Gr. Gr. §. 620, 2. Καὶ λίαν occurs in v. 1031.

729. στενοπόροις. An epithet applied to the Euripus at Aulis in Iph. Aul. 81, 1497.

730. θρασυσπλάγχνως. In Sept. 237 κακοσπλάγχνους is used for *cowardly*. In Med. 109 Medea is described as having a μεγαλόσπλαγχνος δυσκατάπαυστος ψυχή. The σπλάγχνα are made the seat of the affections in sacred as well as in profane writers: see note on v. 493.

731. αὐλῶνα, *a channel*. So Trach. 100 ποντίους αὐλῶνας, Soph. Scyth. fr. 493 ἐπακτίας αὐλῶνας, where it is made feminine; Rhes. 112 περάσας κοῖλον αὐλώνων βάθος.

733. Βόσπορος. That πόρος, when said of a river, does not mean a *ford* or *pass across the stream*, but the *passage* or *road* which the stream itself affords *in the direction of its length* for the λινόπτερα ναυτίλων ὀχήματα, will be evident from a comparison of the following passages; v. 806, Sept. 378, Pers. 367, 501, 747, 864, 875, Choeph. 72, Eum. 452, Æsch.

[p] Æn. XI. 659.

κεκλήσεται. λιποῦσα δ' Εὐρώπης πέδον,
ἤπειρον ἥξεις Ἀσιάδ'. ἆρ' ὑμῖν δοκεῖ
ὁ τῶν θεῶν τύραννος ἐς τὰ πάνθ' ὁμῶς
βίαιος εἶναι; τῇδε γὰρ θνητῇ θεὸς
χρῄζων μιγῆναι τάσδ' ἐπέρριψεν πλάνας.
πικροῦ δ' ἔκυρσας, ὦ κόρη, τῶν σῶν γάμων
μνηστῆρος. οὓς γὰρ νῦν ἀκήκοας λόγους,
εἶναι δόκει σοὶ μηδέπω 'ν προοιμίοις.
ΙΩ. ἰώ μοί μοι, ἓ ἔ.
ΠΡ. σὺ δ' αὖ κέκραγας κἀναμυχθίζει· τί που

Suppl. 545, 844. And it is well known that βοῦς, as well as ἵππος, in composition signifies size. Βόσπορος therefore properly means a *large* and *broad stream* or *river*; exactly as the Hellespont, which Xerxes in Herod. VII. 35 styles ἁλμυρὸς ποταμὸς, is called Ἕλλας πόρος πλατὺς in Pers. 875. And consequently there is no more foundation for the etymology here given by Æschylus than for the well known punning translation.

733. ἐπώνυμος, *after thy name*, or *named after thee*. So v. 850, Sept. 135, Eum. 689.

735. Ἀσιάδα. Elmsley preferred the rarer form Ἀσίδα, which occurs in Pers. 270[q], 763. But there is no variation in the MSS. either here or in Pers. 249, 549; although in all these places Ἀσὶς is as admissible into the metre as Ἀσιὰς, and has indeed been adopted by Blomfield from Elmsley's suggestion.

— ἆρα. See Matth. Gr. Gr. §. 614.

736. ὁμῶς, *alike*: ὁμοίως Schol. B. The word occurs in Eum. 388, 692, and is common in Homer and Pindar. Ὅμως *nevertheless* is paroxytone.

738. ἐπέρριψεν. See note on v. 609.

740. *For be assured the tale you now have heard does not even yet form the preface to your whole story.*

741. προοιμίοις, properly *preludes*, from πρὸ and οἴμη: and then the commencement or introduction to any thing. See note on Sept. 7. The contracted form φροίμιον more frequently occurs in the tragedians.

743. αὖ, not *again*, *a second time*, but *in turn*, *vicissim*, with reference to the exclamations of the Chorus in v. 687. So in Vesp. 27, ἀτὰρ σὺ τὸ σὸν αὖ λέξον.

— ἀναμυχθίζει, *art moaning*. Casaubon, who thought the word had a peculiar reference to Io's transformation, would have rendered it *art bellowing*. Eustathius on Il. Δ. 20, p. 440, 25, and on Odyss. Ω. 416, p. 1965, 49, quotes μυχθίζω from Æschylus, deriving it from μυχμὸς, *the*

q Where Blomfield has sufficiently established the length of the first syllable.

δράσεις, ὅταν τὰ λοιπὰ πυνθάνῃ κακά;
ΧΟ. ἦ γάρ τι λοιπὸν τῇδε πημάτων ἐρεῖς;
ΠΡ. δυσχείμερόν γε πέλαγος ἀτηρᾶς δύης.
ΙΩ. τί δῆτ' ἐμοὶ ζῆν κέρδος, ἀλλ' οὐκ ἐν τάχει
ἔρριψ' ἐμαυτὴν τῆσδ' ἀπὸ στύφλου πέτρας
ὅπως πέδῳ σκήψασα τῶν πάντων πόνων
ἀπηλλάγην; κρεῖσσον γὰρ εἰσάπαξ θανεῖν
ἢ τὰς ἁπάσας ἡμέρας πάσχειν κακῶς.
ΠΡ. ἦ δυσπετῶς ἂν τοὺς ἐμοὺς ἄθλους φέροις,

*sound caused by breathing hard*, and this from μύζω: see Eum. 117. Μυχθισμὸς occurs in Rhes. 789.

745. ἦ γάρ. See vv. 757, 974; and Elmsley on Med. 678.

746. Compare Pers. 433, Œd. Col. 1242, Antig. 586—592, Orest. 541—544; Hamlet III. 1, *A sea of troubles.*

747. τί δῆτ' ἐμοὶ ζῆν κέρδος. Compare Æsch. Arm. Jud. fr. 163; Aj. 393; Med. 145, 798, Alcest. 960, Helen. 56, 293, Androm. 404, Herc. Fur. 1301, Hec. 349; Genesis XXVII. 46: and see Elmsley on Heracl. 805.

748. στύφλου: τραχείας Schol. A. σκληρᾶς B. See Hesych. στυφλὸν ἢ στυφελόν· τραχὺ, σκληρόν: and again στυφελοὶ πάγοι· ἀντὶ τοῦ σκληροί. See Pers. 303, 79, 964; Antig. 250, στύφλος δὲ γῆ Καὶ χέρσος: Bacch. 1137, ὑπὸ στύφλοις πέτραις, with Elmsley's note on the accent: Iph. Taur. 1429, κατὰ στύφλου πέτρας 'Ρίψωμεν.

749. ὅπως—ἀπηλλάγην. See note on v. 156.

— Πέδῳ is used in the same manner in Sept. 429, Choeph. 48, Eum. 263, 479, 653, as well as in the other tragedians: πρὸς πέδῳ occurs in Æsch. Penth. fr. 169. See the note on v. 272.

— σκήψασα. Hesych. σκῆψαι· πεσεῖν. So Sept. 429, Agam. 302, 308, 310, and probably Œd. Tyr. 28. Σκήπτω first signifies *to prop*, and in the middle voice *to prop oneself* or *to lean*; then *to throw oneself upon*, and so *to rush* or *fall heavily* or *forcibly*, as in these passages; afterwards actively *to force upon* or *to throw forcibly*, as in Med. 1333 τὸν σὸν δ' ἀλάστορ' εἰς ἔμ' ἔσκηψαν θεοί. So ἐπισκήπτω intransitively in Eum. 482, transitively in Pers. 740, whence it signifies *to enjoin* in v. 664 above, where see the note: κατασκήπτω occurs in Æsch. Suppl. 306. Hesychius has ἀπόσκημμα· ἀπέρεισμα. Αἰσχύλος [r] 'Αργείοις. For σκηπτὸς see Pers. 715.

750. Compare Antig. 463, 464; and see Erfurdt's note.

— ἀπηλλάγην. See by all means Porson's note on Phœn. 986.

752. δυσπετῶς, *hardly, with difficulty*. It occurs in Herod. III. 107, ταῦτα πάντα, πλὴν τῆς σμύρνης, δυσπετέως κτέωνται οἱ 'Αράβιοι: and the adjective in Aj. 1046, ὁρῶ·

[r] Fr. 16.

ὅτῳ θανεῖν μέν ἐστιν οὐ πεπρωμένον·
αὕτη γὰρ ἦν ἂν πημάτων ἀπαλλαγή·
νῦν δ' οὐδέν ἐστι τέρμα μοι προκείμενον
μόχθων, πρὶν ἂν Ζεὺς ἐκπέσῃ τυραννίδος.
ΙΩ. ἦ γάρ ποτ' ἐστὶν ἐκπεσεῖν ἀρχῆς Δία;
ΠΡ. ἥδοι' ἄν, οἶμαι, τήνδ' ἰδοῦσα συμφοράν.
ΙΩ. πῶς δ' οὐκ ἄν, ἥτις ἐκ Διὸς πάσχω κακῶς;
ΠΡ. ὡς τοίνυν ὄντων τῶνδέ σοι μαθεῖν πάρα.
ΙΩ. πρὸς τοῦ τύραννα σκῆπτρα συληθήσεται;
ΠΡ. αὐτὸς πρὸς αὑτοῦ κενοφρόνων βουλευμάτων.

μαθεῖν γὰρ ἐγγὺς ὢν οὐ δυσπετής. See εὐπετὴς in Pers. 95.

753, 754. Compare Virg. Æn. XII. 879; Quo vitam dedit æternam? cur mortis adempta est Conditio? possem tantos finire dolores Nunc certe: and Milton *P. L.* II. 95—98, 151—159.

767. Reisig reads ἔστιν for ἔξεστιν.

758. ἥδοι' ἄν. All the MSS., except that which is described by Elmsley in Mus. Crit. II. 457, and all the editions have either ἥδοιμ' ἂν or ἡδοίμαν, placing both this and the following as well as the preceding verse in Io's mouth. The latter reading would introduce a Doricism in an iambic verse together with a false quantity; the former would destroy the alternation of single verses and impair the sense, even if there were any such word as ἥδοιμι. The correction was most happily made by Dawes M. C. p. 251, p. 459 ed. 1827, where see Kidd's note. Œd. Tyr. 937, ἥδοιο μέν, πῶς δ' οὐκ ἄν, ἀσχάλλοις δ' ἴσως.

760. *You may be sure however that this is so.* See Matth. Gr. Gr. §. 568; and compare Pers. 170, Agam. 1393, Eum. 675; Aj. 904; Med. 1311, ὡς οὐκέτ' ὄντων σῶν τέκνων φρόντιζε δή.

761. See notes on v. 171. The next line proves that σκῆπτρα is not in the nominative case. On τύραννα for τυραννικὰ see Elmsley on Œd. Tyr. 588.

762. αὐτὸς πρὸς αὑτοῦ. Elmsley wished to read with three MSS. πρὸς αὐτὸς αὑτοῦ, as in v. 921 ἐπ' αὐτὸς αὑτῷ, Agam. 836 τοῖς τ' αὐτὸς αὑτοῦ πήμασιν, Œd. Col. 930 τὴν αὐτὸς αὑτοῦ: to which passages add from Matth. Gr. Gr. §. 468, 6, Œd. Col. 1356 τὸν αὐτὸς αὑτοῦ πατέρα, Aj. 1132 τούς γ' αὐτὸς αὑτοῦ πολεμίους, and Plat. Alcib. II. p. 144, c, οὐδὲ τὴν ὁτουοῦν μητέρα διενοεῖτο ἀποκτεῖναι, ἀλλὰ τὴν αὐτὸς αὑτοῦ: and see v. 276. There are however many instances on the other side, of which Blomfield quotes Aj. 906, Œd. Tyr. 1237, Antig. 1177, all of them with the preposition πρὸς, and all in immediate reply to a question: and we may perhaps infer that Elmsley himself was afterwards less convinced of the propriety of the change, as he has neglected a fair

ΙΩ. ποίῳ τρόπῳ; σήμηνον, εἰ μή τις βλάβη.
ΠΡ. γαμεῖ γάμον τοιοῦτον ᾧ ποτ' ἀσχαλᾷ.
ΙΩ. θέορτον, ἢ βρότειον; εἰ ῥητὸν, φράσον.
ΠΡ. τί δ' ὅντιν'; οὐ γὰρ ῥητὸν αὐδᾶσθαι τάδε.
ΙΩ. ἦ πρὸς δάμαρτος ἐξανίσταται θρόνων;
ΠΡ. ἢ τέξεταί γε παῖδα φέρτερον πατρός.
ΙΩ. οὐδ' ἔστιν αὐτῷ τῆσδ' ἀποστροφὴ τύχης;
ΠΡ. οὐ δῆτα, πρὶν ἔγωγ' ἂν ἐκ δεσμῶν λυθείς.

opportunity of mentioning it in his note on Heracl. 814.

762. κενοφρόνων, *empty-minded, senseless, silly.* Pind. Nem. XI. 37, βροτῶν Τὸν μὲν κενεόφρονες αὖχαι Ἐξ ἀγαθῶν ἔβαλον: Theogn. 233, 845, κενεόφρονι δήμῳ.

764. ἀσχαλᾷ. See note on v. 161. This is the future tense: see Matth. Gr. Gr. §. 181, 2, a.

765. θέορτον, ἢ βρότειον; Compare v. 116.

— θέορτον: ἀπὸ τοῦ θεοῦ κινηθέντα, ἐκ τοῦ ὄρω τὸ διεγείρω καὶ τοῦ θεός Schol. A. ἐκ θεοῦ ὁρμωμένον, ἤτοι θεῖον B. Pind. Ol. II. 67, θεόρτῳ σὺν ὄλβῳ. Νέορτος in Sophocles is of the same formation.

766. τί δ' ὅντινα; The Scholiast supplies ἐρωτᾷς. See Elmsley on Œd. Tyr. 1056.

— οὐ γὰρ ῥητὸν αὐδᾶσθαι τάδε. Brunck wished to substitute θεμιτὸν for ῥητὸν from Œd. Tyr. 993, ἦ ῥητὸν, ἢ οὐχὶ θεμιτὸν ἄλλον εἰδέναι. But it evidently is repeated intentionally from the preceding line, and may be supported by a comparison of Orph. Argon. 926 οὐ φατὸν εἰπεῖν, Av. 1713 οὐ φατὸν λέγειν, and Virg. Æn. III. 621 nec dictu adfabilis ulli; which passages are all quoted by Schæfer on Philoct. 847 εὐδρακὴς λεύσσειν.

—τάδε. Robortellus and several MSS. have τόδε, which is preferred by Blomfield and Scholefield and by Reisig on Œd. Col. 1024; and Blomfield observes that Valckenaer's remark on Phœn. 430 is not here applicable.

767. ἐξανίσταται. See note on v. 171.

768. The prophecy was fulfilled by the birth of Achilles. In Pind. Isthm. VIII. 69 Themis says of Thetis πεπρωμένον ἦν φέρτερον γόνον ἄνακτα πατρὸς τεκεῖν Ποντίαν θεόν, and she was accordingly married to Peleus instead of Jupiter or Neptune, who were both her suitors. Φέρτερον means *stronger*, like Il. Δ. 405 ἡμεῖς τοι πατέρων μέγ' ἀμείνονες εὐχόμεθ' εἶναι, and Hor. Od. I. 15, 28 Tydides melior patre.

770. πρὶν ἔγωγ' ἄν. This is the reading of a large majority of the MSS. The Medicean and three others have πλὴν, which Triclinius explains by εἰ μή. Another reading πρὶν ἂν ἔγωγ' ἐκ δ. λ. has suggested the insertion of a second ἂν after ἔγωγε. Various emendations have been proposed: πρίν γ' ἔγωγ' ἂν by Pauw and Blomfield; πρίν γ' ἂν ἐκλυθῶ δεσμῶν ἐγὼ by Brunck; πρὶν λυθῶ γ' ἂν ἐκ δεσμῶν ἐγὼ by Tate; πλὴν ἔγωγ' ὅταν δεσμῶν λυθεὶς or λυθῶ by Elmsley, who remarks

ΙΩ. τίς οὖν ὁ λύσων σ' ἐστὶν ἄκοντος Διός;
ΠΡ. τῶν σῶν τιν' αὐτὸν ἐκγόνων εἶναι χρεών.
ΙΩ. πῶς εἶπας; ἦ 'μὸς παῖς σ' ἀπαλλάξει κακῶν;
ΠΡ. τρίτος γε γένναν πρὸς δέκ' ἄλλαισιν γοναῖς.
ΙΩ. ἥδ' οὐκ ἔτ' εὐξύμβλητος ἡ χρησμῳδία.
ΠΡ. καὶ μηδὲ σαυτῆς ἐκμαθεῖν ζήτει πόνους.
ΙΩ. μή μοι προτείνων κέρδος εἶτ' ἀποστέρει.

that πρὶν and ἂν are seldom or never separated except by a particle. But see the note on v. 481.

770. λυθείς. All the MSS., except the Medicean, have λυθῶ. Those editors, who have preferred the participle, have marked the end of the line as an incomplete sentence; but the conversation is not sufficiently vehement for such an interruption, and it seems better to supply the words ἀποστροφὴ ὦ or γένωμαι from the line before.

771. τίς οὖν ὁ λύσων σ' ἐστίν. The Medicean and several other MSS. omit the pronoun with the approbation of Elmsley; see v. 785, where Aldus and two MSS. insert it.

774. See Agam. 1605. The second Scholiast here gives the thirteen generations thus; Epaphus, Libya, Belus, Danaus, Hypermnestra, Abas, Prœtus, Acrisius, Danae, Perseus, Electryon, Alcmena, Hercules.

775. εὐξύμβλητος, *easy of comprehension* or *conjecture*. So εὐξύμβολος in Choeph. 170. In Trach. 694 we have ἀξύμβλητον ἀνθρώπῳ μαθεῖν.

776. καὶ μηδὲ, *aye and do not*, or *and do not either*. Elmsley on Œd. Col. 1432 would read καὶ μή γε.

777. Compare Eur. Andromed. fr. X. 1, μή μοι προτείνων ἐλπίδ' ἐξάγου δάκρυ. The metaphor in προτείνων will be seen from Plat. Phædr. p. 230, d; ὥσπερ γὰρ οἱ τὰ πεινῶντα θρέμματα θάλλον ἢ τινα καρπὸν προσείοντες ἄγουσι, σὺ ἐμοὶ λόγους οὕτω προτείνων ἐν βιβλίοις τήν τε 'Αττικὴν φαίνει περιάξειν ἅπασαν καὶ ὅποι ἂν ἄλλοσε βούλῃ: and if perceived by some of the early commentators, it would perhaps have been made, like some other expressions, to bear especial reference to Io's transformation. See Elmsley on Heracl. 21.

— εἶτ' ἀποστέρει. For this use of εἶτα or ἔπειτα after a participle see Matth. Gr. Gr. §. 566, 3. Instances will be found in Sept. 267, Agam. 481, Choeph. 573, Eum. 438, 654; and many more have been collected by Blomfield in his glossary here and by Kidd on Dawes M. C. p. 525, ed. 1827, after Porson's Advers. p. 275. See Koen on Greg. Cor. p. 145 ed. Schæfer, and Hermann on Viger note 219, and on Nub. 860; and compare Liv. XXI. 50, Ob hæc consuli nihil cunctandum visum, quin Lilybœum classe peteret; et rex regiaque classis una profecti: *navigantes inde* pugnatum ad Lilybœum fusasque et captas hostium naves *accepere*.

ΠΡ. δυοῖν λόγοιν σε θατέρῳ δωρήσομαι.
ΙΩ. ποίοιν πρόδειξον αἵρεσίν τ' ἐμοὶ δίδου.
ΠΡ. δίδωμ'· ἑλοῦ γὰρ, ἢ πόνων τὰ λοιπά σοι
φράσω σαφηνῶς, ἢ τὸν ἐκλύσοντ' ἐμέ.
ΧΟ. τούτων σὺ τὴν μὲν τῇδε, τὴν δ' ἐμοὶ χάριν
θέσθαι θέλησον, μηδ' ἀτιμάσῃς λόγους·
καὶ τῇδε μὲν γέγωνε τὴν λοιπὴν πλάνην,
ἐμοὶ δὲ τὸν λύσοντα· τοῦτο γὰρ ποθῶ.
ΠΡ. ἐπεὶ προθυμεῖσθ', οὐκ ἐναντιώσομαι
τὸ μὴ οὐ γεγωνεῖν πᾶν ὅσον προσχρῄζετε.
σοὶ πρῶτον, Ἰοῖ, πολύδονον πλάνην φράσω,

778. δυοῖν. Here and elsewhere several MSS. give δυεῖν, which has been thought to be the genuine Attic form of the genitive; but the practice of the earlier and later writers in that dialect has not been in this instance sufficiently distinguished. See Blomfield's note here and Matth. Gr. Gr. §. 138 note g.

779. Brunck and Blomfield print ποίοιν; πρόδειξον α. τ. ἐ. δ.

780. See Elmsley on Med. 480 with Hermann's remarks.

782. χάριν θέσθαι, *to confer a favour*, because by so doing you lay up a store of χάρις or *gratitude* for yourself. The double meaning of χάρις, like our own word *kindness*, will be well known to all who have read Aristot. Rhet. II. 7, or Aj. 522 χάρις χάριν γάρ ἐστιν ἡ τίκτουσ' ἀεί. Κατατίθεσθαι χάριν is used in Herod. VI. 41, VII. 178: and so εὐεργεσίαν κατέθετο in Thuc. I. 128.

— μηδ' ἀτιμάσῃς λόγους, *and dishonour not our prayers*; as in Æsch. Suppl. 378, οὐδ' αὖ τόδ' εὔφρον, τάσδ' ἀτιμάσαι λιτάς. Wellauer appears to render it *and vouchsafe to us both tales*; as in Æsch. Philoct. fr. 229, 1, ὦ Θάνατε Παιὰν, μή μ' ἀτιμάσῃς μολεῖν [8], *deign to visit me*. Elmsley confidently corrected λόγου, explaining the words as μὴ ἀτιμάσῃς ἡμᾶς τοῦ σοῦ λόγου, *ne nobis deneges narrationem quam petimus*. This reading he supported by Œd. Col. 49, μή μ' ἀτιμάσῃς Τοιόνδ' ἀλήτην, ὧν σε προστρέπω φράσαι, to which the reply is σήμαινε, κοὐκ ἄτιμος ἔκ γ' ἐμοῦ φανεῖ: and by vv. 1273 and 1278 of the same play and Œd. Tyr. 789, in all which places ἀτιμάζειν or ἄτιμον ποιεῖν means *to refuse an answer*. For the genitive λόγου he quoted Sept. 1024 ἄτιμον ἐκφορᾶς *carentem funere*.

787. τὸ μὴ οὐ γεγωνεῖν. See Hermann on Viger note 265, especially p. 800.

788. πολύδονον. Δονέω occurs in Æsch. fr. 309, 8, in Av. 1183, Ecclesiaz. 954, and in Odyss. X. 300 of cows τὰς μέν τ' αἰόλος οἶστρος ἐφορμηθεὶς ἐδόνησεν: whence

[8] Compare however Antig. 544, μήτοι, κασιγνήτη, μ' ἀτιμάσῃς τὸ μὴ οὐ θανεῖν τε σὺν σοὶ τὸν θανόντα θ' ἁγνίσαι.

ἣν ἐγγράφου σὺ μνήμοσιν δέλτοις φρενῶν.
ὅταν περάσῃς ῥεῖθρον ἠπείρων ὅρον,
πρὸς ἀντολὰς φλογῶπας ἡλιοστιβεῖς * * *
πόντου περῶσα φλοῖσβον, ἔς τ' ἂν ἐξίκῃ

οἰστρόδονος and οἰστροδόνητος are epithets of Io in Æsch. Suppl. 17 and 573.

789. Compare Choeph. 450, Eum. 275, Æsch. Suppl. 179; Philoct. 1325, Soph. Tript. fr. 535 θὲς δ' ἐν φρενὸς δέλτοισι τοὺς ἐμοὺς λόγους, Pind. Ol. X. 1—3, 2 Corinth. III. 3.

— δέλτοις. See Eustath. on Il. Γ. 336, p. 421, 31; καὶ τὸ τῆς δέλτου δὲ ὄνομα ὁμοίως ἄνωθεν κατέβη ἀπὸ τῶν δελτωτῶν βιβλίων ἤγουν ἐκ τῶν κατὰ δέλτα πτυσσομένων γραφῶν: and on Z. 169, p. 633, 12; πίνακα δὲ πτυκτὸν, ὃ φαμεν ἡμεῖς δέλτον — διὰ τὸ κατὰ σχῆμα τοῦ δέλτα γράμματος καὶ τῶν λεγομένων δελτωτῶν ἔστιν ὅτε τὰ τοιαῦτα σχηματίζεσθαι πτυσσόμενα τριγωνοειδῶς, ὅπερ ἐν πολλοῖς ὁρῶμεν εἰσέτι γινόμενον.

790. Prometheus here resumes his narrative from v. 735, and the ῥεῖθρον therefore is probably the Cimmerian Bosphorus now called the *Strait of Jenicale.* The Scholiast and some modern commentators make it the Tanais or *Don.* Æschylus himself in Prom. Sol. fr. 177, 5, calls the river Phasis or *Faz-Rione* the boundary between Europe and Asia.

791. ἡλιοστιβεῖς. In Sept. 859 Charon's boat is called τὰν ἀστιβῆ 'πόλλωνι. After this word there is evidently an hiatus, perhaps of several lines, in which the wanderings of Io through Asia into Africa were described: they are mentioned in Æsch. Suppl. 547—564, and her whole story may therefore be read in the following order, vv. 645—682, 829—841, 707—735, Suppl. 547—555, vv. 792—815, 846—876. Reisig would make a slight change in this arrangement by removing vv. 717—728 from their present position and placing them immediately after v. 791. His text would therefore stand thus:

716 ἀνήμεροι γὰρ οὐδὲ πρόσπλαστοι ξένοις.
729 ἰσθμὸν δ' ἐπ' αὐταῖς στενοπόροις λίμνης πύλαις
730 Κιμμερικὸν ἥξεις,

and so in regular order to verse

790 ὅταν περάσῃς ῥεῖθρον ἠπείρων ὅρον
791 πρὸς ἀντολὰς φλογῶπας ἡλιοστιβεῖς,
717 ἥξεις δ' ὑβριστὴν ποταμὸν οὐ ψευδώνυμον,

and so on again to verse

728 αὗταί σ' ὁδηγήσουσι καὶ μάλ' ἀσμένως.

Here he supposes the hiatus, in which her wanderings through Asia were related, and then proceeds to v. 792, &c. In v. 717 δ' may be expunged, if it offends in the apodosis. See the note on v. 719.

792. φλοῖσβον. See Eustath. on Il. A. 34, p. 31, 44; φλοῖσβος κατὰ ὀνοματοποιΐαν ἦχος ὕδατος θαλασσίου ἐν τῇ ἐκκυμάνσει γινόμενος πρὸς τοῖς αἰγιαλοῖς παλινοστοῦντος· διὸ καὶ πολύφλοισβος λέγεται θάλασσα· ἔστι δὲ ὅτε καὶ ἁπλῶς ἐπὶ θορύβου κεῖται, οἷον ἐπὶ πολεμικοῦ: as in Il. E. 322, 469. This Homeric word occurs also in Soph. Naupl. fr. 380,

πρὸς Γοργόνεια πεδία Κισθήνης, ἵνα
αἱ Φορκίδες ναίουσι δηναιαὶ κόραι
τρεῖς κυκνόμορφοι, κοινὸν ὄμμ' ἐκτημέναι,
μονόδοντες, ἃς οὔθ' ἥλιος προσδέρκεται
ἀκτῖσιν οὔθ' ἡ νύκτερος μήνη ποτέ.
πέλας δ' ἀδελφαὶ τῶνδε τρεῖς κατάπτεροι,
δρακοντόμαλλοι Γοργόνες βροτοστυγεῖς,

3, φλοίσβου μετὰ κοπὴν καθημένοις: but in both these places the notion conveyed is rather of the surge and tumult of the sea than of its roaring. See the note on v. 504.

793. Κισθήνης. There are various readings and corrections for this word, Κινθήνης, Κισθίνης, Σκυθήνης, Σκυθίνης, Κυνήτης, Σινδικῆς. Blomfield quotes from Harpocration: Κισθήνη. Ἰσοκράτης[t] Πανηγυρικῷ. ὄρος τῆς Θρᾴκης. Κρατῖνος. Κἀνθένδ' ἐπὶ τέρματα γῆς ἥξεις, καὶ Κισθήνης ὄρος ὄψει[v].

794. αἱ Φορκίδες. Pindar in Pyth. XII. 23 calls them τὸ θεσπέσιον Φόρκοιο γένος. Their names were Ἐνυώ, Πεφρηδώ, and Δεινώ.

— δηναιαὶ κόραι. Stanley's translation *vetulæ puellæ* will scarcely bear to be rendered literally into English. They were old from their birth, as we learn from Hes. Theog. 270, Φόρκυϊ δ' αὖ Κητὼ Γραίας τέκε καλλιπαρήους, Ἐκ γενετῆς πολιάς: and hence probably the epithet κυκνόμορφοι. So in Eum. 69 the Furies are termed παλαιαὶ παῖδες. The word δηναιαὶ properly means *long lived*, as in Il. E. 407, οὐδὲ τὸ οἶδε κατὰ φρένα Τυδέος υἱός, Ὅττι μάλ' οὐ δηναιὸς, ὃς ἀθανάτοισι μάχοιτο: in Theocr. XVI. 54 δηναιὸν κλέος means *lasting fame*. It occurs again in v. 912, and is derived from the adverb δήν, which will be found in Pers. 584.

795. κοινὸν ὄμμ' ἐκτημέναι. Ov. Metam. IV. 774; Phorcydas unius sortitas luminis usum. There is perhaps no other instance of the Ionic ἐκτημέναι in the remains of the tragedians: see Matth. Gr. Gr. §. 163, 3.

796. Compare Æsch. Xantr. fr. 158, ἃς οὔτε πέμφιξ ἡλίου προσδέρκεται Οὔτ' ἀστερωπὸν ὄμμα Λητῴας κόρης. Both passages are imitated from Odyss. Λ. 15 and Hes. Theog. 759, οὐδέ ποτ' αὐτοὺς Ἠέλιος φαέθων ἐπιδέρκεται ἀκτίνεσσιν.

797. μήνη. A word of rather rare occurrence: it is preserved in Eur. fr. inc. CXLVII.

798. Hes. Theog. 274; Γόργους θ', αἳ ναίουσι πέρην κλυτοῦ Ὠκεανοῖο, Ἐσχατιῇ πρὸς νυκτὸς, ἵν' Ἑσπερίδες λιγύφωνοι.

— κατάπτεροι. Orest. 178.

799. δρακοντόμαλλοι. Ov. Metam. IV. 698, Gorgonis anguicomæ; Stat. Theb. I. 544, anguicomam Gorgona. The proper sense of μαλλὸς is *a fleece* or *wool*.

— βροτοστυγεῖς may be either active or passive, *infensæ* or *invisæ mortalibus*. It occurs again in Choeph. 51.

[t] Isocr. Paneg. p. 72, d.

[v] Crat. fr. inc. LXIII. p. 87 ed. Runkel.

ἃς θνητὸς οὐδεὶς εἰσιδὼν ἕξει πνοάς·
τοιοῦτο μέν σοι τοῦτο φρούριον λέγω.
ἄλλην δ' ἄκουσον δυσχερῆ θεωρίαν·
ὀξυστόμους γὰρ Ζηνὸς ἀκραγεῖς κύνας
γρῦπας φύλαξαι, τόν τε μουνῶπα στρατὸν
'Αριμασπὸν ἱπποβάμον', οἳ χρυσόρρυτον

801. *τοιοῦτο μέν σοι.* Elmsley proposed to read *τοιοῦτον ἔν σοι,* observing that *τοιοῦτο* and *τοσοῦτο* are of extremely rare occurrence in the tragedians (an opinion which he repeated with greater confidence on Œd. Tyr. 734, Œd. Col. 790, and Med. 254), and remarking that in this place Aldus and four MSS. have *τοιοῦτον.* Blomfield prefers *τοιόνδε μέν σοι,* especially as *τοιόνδε* and *τοιοῦτον* have been confused in Orest. 895.

— *φρούριον: προφύλαγμα, προφυλακτήριον* Hesych. Elmsley approves Stanley's explanation *quod vites,* taken from the Scholiast's *καταγωγὴν ἣν ὀφείλεις φυλάξασθαι.* Perhaps it may be translated *caution.*

802. Butler suggests that this passage to *πέλαζε* may be considered as parenthetical, the monsters of Africa having reminded Prometheus of the monsters of Scythia. For the *χρυσοφύλακες Γρῦπες* and the *μονόφθαλμοι 'Αριμασποὶ* see Herod. IV. 13, III. 116; and Milton *P. L.* II. 943, *As when a Gryphon through the wilderness With winged course o'er hill or moory dale Pursues the Arimaspian, who by stealth Had from his wakeful custody purloin'd The guarded gold.* Herodotus[u] tells us that 'Aristeas of Proconnesus gave a history of these people and of the Hyperboreans beyond them in a poem, which was in his time known under the name of *ἔπεα 'Αριμάσπεα;* from which, or at least from a poem bearing the same title, a fragment is quoted by Longinus[x].

803. *ὀξυστόμους.* See v. 674.

— *ἀκραγεῖς,* from *κράζω, hounds that cannot bark.* Epithets of this kind are frequently added to somewhat bold metaphors by the poets, especially by Euripides, and often with very great beauty. See Aristot. Rhet. III. 6, 7; *ὅθεν καὶ τὰ ὀνόματα οἱ ποιηταὶ φέρουσι, τὸ ἄχορδον καὶ τὸ ἄλυρον μέλος· ἐκ τῶν στερήσεων γὰρ ἐπιφέρουσιν· εὐδοκιμεῖ γὰρ τοῦτο ἐν ταῖς μεταφοραῖς λεγόμενον ταῖς ἀνάλογον· οἷον τὸ φάναι τὴν σάλπιγγα εἶναι μέλος ἄλυρον:* Poet. XXI. ed. Graefenhan, XXXV. ed. Tyrwhitt; *ἔστι δὲ τῷ τρόπῳ τούτῳ τῆς μεταφορᾶς χρῆσθαι καὶ ἄλλως, προσαγορεύσαντα τὸ ἀλλότριον ἀποφῆσαι τῶν οἰκείων τι· οἷον, εἰ τὴν ἀσπίδα εἴποι φιάλην μὴ Ἄρεως ἀλλ' ἄοινον.* In nearly the same manner the eagle is called *Διὸς πτηνὸς κύων* in v. 1022 and Agam. 136. See note on v. 880.

805. *'Αριμασπόν.* See Herod. IV. 27, *οὐνομάζομεν αὐτοὺς Σκυθιστὶ 'Αριμασπούς· ἄριμα γὰρ ἓν καλέουσι Σκύ-*

u IV. 13, 14.

x X. 4.

οἰκοῦσιν ἀμφὶ νᾶμα Πλούτωνος πόρου·
τούτοις σὺ μὴ πέλαζε. τηλουρὸν δὲ γῆν
ἥξεις κελαινὸν φῦλον, οἳ πρὸς ἡλίου
ναίουσι πηγαῖς, ἔνθα ποταμὸς Αἰθίοψ.
τούτου παρ' ὄχθας ἕρφ', ἕως ἂν ἐξίκῃ

θαι, σκοῦ δὲ τὸν ὀφθαλμόν: and consult Valckenaer's note on the passage.

— ἱπποβάμονα. This epithet is applied to the camel in Æsch. Suppl. 284, and to the centaurs in Trach. 1095 διφυῆ τ' ἄμικτον ἱπποβάμονα στρατὸν Θηρῶν: in both which places it means *stepping* or *striding like horses*, and it need have no other interpretation here. We might render it *of vast stride:* see note on v. 733. Aristophanes[y] speaks of the ῥήμαθ' ἱπποβάμονα of Æschylus.

— οἵ. See Elmsley on Heracl. 801.

— χρυσόρρυτον. Antig. 950. We have Τμώλου χρυσορόου in Bacch. 154.

806. νᾶμα, literally *flood*, whatever *flows:* from νάω, which occurs in Il. Φ. 197, Odyss. Z. 292, I. 222, and in most MSS. in Theocr. XXV. 9. In Ran. 146 Elmsley corrected the common reading ἀεὶ νῶν into ἀείνων the Attic form of ἀέναον or ἀείναον which one MS. has. From the same source is derived ναρᾶς, which Photius quotes from Æschylus[z] and explains by ῥευστικῆς. See Eustath. on Odyss. I. 222, p. 1625, 55.

— πόρου. Blomfield and Scholefield have adopted πόρον from the Medicean and some other MSS., placing a comma at νᾶμα.

809. ἡλίου πήγαις. It is natural to suppose that this means the east, the source from which the sun's light springs, like πυρὸς πηγὴν in v. 110 and νυκτὸς πηγὰς in Soph. Orith. fr. 655, 2. But see Æsch. Prom. Sol. fr. 178, λίμναν παντοτρόφον Αἰθιόπων, Ἵν' ὁ παντόπτας Ἥλιος ἀεὶ Χρῶτ' ἀθάνατον κάματόν θ' ἵππων Θερμαῖς ὕδατος Μαλακοῦ προχοαῖς ἀναπαύει: quoted by Strabo to prove τὰ μεσημβρινὰ πάντα Αἰθιοπίαν καλεῖσθαι τὰ πρὸς Ὠκεανῷ. See too Eur. Phaeth. fr. I. 5 compared with Alcest. 593; Herod. III. 114, ἀποκλινομένης δὲ μεσαμβρίης παρήκει πρὸς δύνοντα ἥλιον ἡ Αἰθιοπίη χώρη, ἐσχάτη τῶν οἰκεομένων: and Virg. Æn. IV. 480, Oceani finem juxta solemque cadentem Ultimus Æthiopum locus est.

— Αἰθίοψ. From αἴθω *to burn:* αἴθοψ is a common epithet in Homer of metal and of wine, and once[a] of smoke.

810. παρ' ὄχθας. Il. Γ. 187, παρ' ὄχθας Σαγγαρίοιο: on which Eustathius[b] observes, οἱ δὲ μεθ' Ὅμηρον παρ' ὄχθαις φασίν. But παρ' ὄχθαις means *near* or *at* the banks, as in Sept. 392 and Philoct. 726; παρ' ὄχθας means *along* the banks with an idea of motion: see Elmsley on Aj. 634 in Mus. Crit. I. 365, and on Med. 1027; on the other side Matthiæ on Med. 1048, on Helen. 491, and Gr. Gr. §. 588, *c.*

y Ran. 821. z Fr. 388. a Odyss. K. 152. b P. 403, 13.

*καταβασμὸν, ἔνθα Βυβλίνων ὀρῶν ἄπο*
*ἵησι σεπτὸν Νεῖλος εὔποτον ῥέος.*
*οὗτός σ᾽ ὁδώσει τὴν τρίγωνον ἐς χθόνα*
*Νειλῶτιν, οὗ δὴ τὴν μακρὰν ἀποικίαν,*
*Ἰοῖ, πέπρωται σοί τε καὶ τέκνοις κτίσαι.*
*τῶν δ᾽ εἴ τί σοι ψελλόν τε καὶ δυσεύρετον,*
*ἐπαναδίπλαζε, καὶ σαφῶς ἐκμάνθανε·*
*σχολὴ δὲ πλείων ἢ θέλω πάρεστί μοι.*
ΧΟ. *εἰ μέν τι τῇδε λοιπὸν ἢ παρειμένον*
*ἔχεις γεγωνεῖν τῆς πολυφθόρου πλάνης,*
*λέγ᾽· εἰ δὲ πάντ᾽ εἴρηκας, ἡμῖν αὖ χάριν*
*δὸς ἥντιν᾽ αἰτούμεσθα, μέμνησαι δέ που.*
ΠΡ. *τὸ πᾶν πορείας ἥδε τέρμ᾽ ἀκήκοεν.*
*ὅπως δ᾽ ἂν εἰδῇ μὴ μάτην κλύουσά μου,*
*ἃ πρὶν μολεῖν δεῦρ᾽ ἐκμεμόχθηκεν φράσω,*
*τεκμήριον τοῦτ᾽ αὐτὸ δοὺς μύθων ἐμῶν.*
*ὄχλον μὲν οὖν τὸν πλεῖστον ἐκλείψω λόγων,*
*πρὸς αὐτὸ δ᾽ εἶμι τέρμα σῶν πλανημάτων.*

811. *καταβασμόν.* See Herod. II. 17; and Cic. Somn. Scip. ubi Nilus ad illa, quæ Catadupa nominantur, præcipitat ex altissimis montibus. This *καταβασμὸς* or Cataract of the Nile must not be confounded with a headland on the coast of the Mediterranean, westward of Egypt and on the borders of Cyrenaica, which was called Catabathmus Magnus, now *Akabet Assolom*. The Catabathmus Parvus was still nearer Egypt in Marmarica.

— *Βυβλίνων.* See Blomfield's note on the confusion between *υ* and *ι* in the first syllable of this word.

812. *σεπτὸν*, *holy, revered:* from *σέβω.* Ἄσεπτος occurs in Œd. Tyr. 890, and in Euripides. Compare Sept. 308.

813. *τρίγωνον ἐς χθόνα.* Whence of course its name: see Eustathius quoted on v. 789.

816. *ψελλὸν*, *indistinct;* properly *lisping*. Hesychius, *ψελλός· ὁ τὸ σίγμα παχύτερον λέγων*: and *ψελλίζειν· ἀσήμως λαλεῖν.*

— *δυσεύρετον*: *οὐκ· εὐξύμβλητον* v. 775.

817. *ἐπαναδίπλαζε*, *repeat your inquiries.*

822. See v. 785.

827. *ὄχλον*, *multitude, crowd.* Eur. Dan. fr. I. 2, *φιλημάτων ὄχλῳ.*

ἐπεὶ γὰρ ἦλθες πρὸς Μολοσσὰ δάπεδα,
τὴν αἰπύνωτόν τ' ἀμφὶ Δωδώνην, ἵνα
μαντεῖα θῶκός τ' ἐστὶ Θεσπρωτοῦ Διὸς,
τέρας τ' ἄπιστον, αἱ προσήγοροι δρύες,
ὑφ' ὧν σὺ λαμπρῶς κοὐδὲν αἰνικτηρίως
προσηγορεύθης ἡ Διὸς κλεινὴ δάμαρ
μέλλουσ' ἔσεσθ', εἰ τῶνδε προσσαίνει σέ τι,

829. δάπεδα was branded by Porson agreeably with his note on Orest. 324, where he proposes to read γάπεδα, and quotes Steph. Byz. on the word Γῆ: λέγεται καὶ γήπεδον τὸ πρὸς τοῖς οἴκοις ἐν πόλει κήπιον, ὅπερ οἱ τραγικοὶ διὰ τοῦ ᾶ φασὶ δωρίζοντες. On this authority Blomfield has received γάπεδα, which is recognised also by the Scholiast[c] on Il. Δ. 2, by Eustathius on the same place p. 436, 42, by Hesychius, and by the Scholiast on Opp. Hal. I. 54. It is the same word with γεώπεδα or γεωπέδια in [d]Herod. VII. 28, and is supplied by several MSS. in Lycophr. 617. The reason for the change is that this is the only place in which the first syllable of δάπεδον is made long, for in the Orestes[e] a different arrangement preserves the usual quantity. Butler in his Letter to Blomfield facetiously renders Μολοσσὰ γάπεδα *the little back-yards behind* (he should at least have said *fore-courts before*) the houses of the Molossians; but in spite of his ridicule the word seems to be very applicable to the small plots of cultivated ground which occur in the valleys of that very mountainous country.

830. αἰπύνωτον. Hippol. 128 νῶτα πέτρας, Iph. Taur. 46 χθονός, 161 γαίας.

831. θῶκος. See note on v. 280. Μαντεῖα θῶκός τε is an instance of the figure ἓν διὰ δυοῖν for *the oracular seat.*

832. See Herod. II. 53—57, where however no mention is made of a speaking oak or beech. In Trach. 171 both doves and tree are introduced; ὡς τὴν παλαιὰν φηγὸν αὐδῆσαί ποτε Δωδῶνι δισσῶν ἐκ πελειάδων ἔφη.

— προσήγοροι: ἀντὶ τοῦ φωνικαί Schol. B. See Œd. Tyr. 1338, 1437, Antig. 1185, where the word is active; Philoct. 1353, Soph. Mys. fr. 360, 2, where it is probably passive.

833. οὐδὲν αἰνικτηρίως. Compare v. 949.

835. ἔσεσθ', εἰ τῶνδε. Many MSS. have ἔσεσθαι τῶνδε, several ἔσεσθαι· τῶν δὲ π. σ. τ., and both together form a considerable majority against the reading in the text, which Porson marked with

c He explains it to be τὰ ἐν ταῖς πόλεσι προκείμενα ταῖς οἰκίαις οἷον κηπίδια.

d See Schæfer on Greg. Cor. p. 518.

e See Matthiæ's note. We must not therefore with Eustathius derive the word from δᾶ, ὃ δηλοῖ Δωρικῶς τὴν γῆν, unless we choose to do so in this place only for the sake of the metre. It may come from διὰ and πέδον: see note on v. 1022: or from δάπος an old word signifying *land*, whence we have ἀλλόδαπος, ὁπόδαπος, παντόδαπος, and some others.

ἐντεῦθεν οἰστρήσασα τὴν παρακτίαν
κέλευθον ἦξας πρὸς μέγαν κόλπον Ῥέας,
ἀφ' οὗ παλιμπλάγκτοισι χειμάζει δρόμοις·
χρόνον δὲ τὸν μέλλοντα πόντιος μυχὸς,
σαφῶς ἐπίστασ', Ἰόνιος κεκλήσεται,
τῆς σῆς πορείας μνῆμα τοῖς πᾶσιν βροτοῖς.
σημεῖά σοι τάδ' ἐστὶ τῆς ἐμῆς φρενὸς,
ὡς δέρκεται πλέον τι τοῦ πεφασμένου.
τὰ λοιπὰ δ' ὑμῖν τῇδέ τ' ἐς κοινὸν φράσω,

an obelus. Blomfield adopted the latter ἔσεσθαι· τῶν δὲ προσσαίνει σέ τι· quoting Schol. B. προσσαίνει· κολακεύει· τοῦτο διὰ μέσου· λέγει δὲ ὅτι προσσαίνει σέ τι τούτων ἀντὶ τοῦ θέλγει: and Wellauer has perhaps improved it by adding a mark of interrogation from one MS. Τῶν is used for τούτων very frequently by Æschylus, especially when followed by δέ. On the elision of the diphthong αι see Matth. Gr. Gr. §. 45.

835. προσσαίνει, *flatters, soothes, cheers.* Compare Rhes. 55, Ion 685 οὔ με σαίνει θέσφατα: and see Agam. 1665, Hippol. 863, and the note on Sept. 383.

836. οἰστρήσασα, literally *having maddened.* It occurs in the same neuter sense in Iph. Aul. 77, ὁ δὲ καθ' Ἑλλάδ' οἰστρήσας μόνος *having roved madly;* transitively in Bacch. 32, τοιγάρ νιν αὐτὰς ἐκ δόμων οἴστρησ' ἐγὼ Μανίαις *drove in madness;* and in the passive voice in Bacch. 119 and Trach. 653.

837. κόλπον Ῥέας, the Adriatic. See Photius: Ῥέας πόντος· ὁ Βόσπορος· ἤ ἐστι καὶ Ἀδρίας· καλεῖται ἀπὸ τοῦ εἰσβάλλοντος πόντου Ἀδρίου.

838. παλιμπλάγκτοισι δρόμοις. Eastward: she did not cross the Gulf. The word χειμάζομαι is used metaphorically in v. 565 also.

839. This πόντιος μύχος, or Ἰόνιος κόλπος properly so called, was confined by the Acroceraunian mountains on the east and the Iapygian promontory on the west; the opening sea below, between Sicily and the Peloponnesus, bore the name of Ἰόνιος πόντος. See Cramer's *Ancient Greece* I. 5; where however he only states that the *Ionian sea* was sometimes taken to include the Adriatic, but says nothing of the extended sense which the term Ἰόνιος κόλπος occasionally bore; see Thuc. VI. 13, VII. 57, and Arnold on Thuc. I. 24.

840. See v. 733. Both derivations are equally probable.

— κεκλήσεται. Here and elsewhere in the tragedians some MSS. have κληθήσεται, which kept its place in the text till Brunck's edition. Seidler on Troad. 13 observes that κληθήσεται is *nomen accipiet,* κεκλήσεται *nomen geret.* On the form of this tense see Matth. Gr. Gr. §. 498.

843. See Œd. Tyr. 500.

ἐς ταυτὸν ἐλθὼν τῶν πάλαι λόγων ἴχνος.
ἔστιν πόλις Κάνωβος ἐσχάτη χθονὸς,
Νείλου πρὸς αὐτῷ στόματι καὶ προσχώματι·
ἐνταῦθα δή σε Ζεὺς τίθησιν ἔμφρονα,
ἐπαφῶν ἀταρβεῖ χειρὶ καὶ θιγὼν μόνον.

845. τῶν πάλαι λόγων. See v. 815.

847. προσχώματι. Herodotus knew that the whole of the Delta was a πρόσχωμα, or in his own words κατάρρυτόν τε καὶ νεωστὶ ἀναπεφηνός [f]. The word πρόσχωσις occurs in Thuc. II. 102, in the description of the alluvial islands which formed at the mouth of the Achelous.

848. τίθησιν ἔμφρονα. So in v. 444 ἔννους ἔθηκα. Elmsley was inclined to read τίθησ' ἐγκύμονα, which certainly would accord most admirably with the context. For we learn from Æsch. Suppl. 312 that the conception of Epaphus by Io was attributed to the *touch* of Jupiter, and it is of his birth that Prometheus immediately proceeds to speak. And so Schol. B. on v. 850, γεννημάτων Διὸς λέγει περὶ τῆς ἐπαφῆς, αὕτη γὰρ ἀντὶ σπέρματος ἤρκεσεν. He doubted however about the elision of the ι, of which he had found only one [g] instance in Æschylus, v. 1016 below where all the MSS. agree, while he could find full twenty places in which it is not elided; he brought but one instance too from Sophocles, Antig. 243; from Euripides, Hipp. 319, 487, Hec. 900, 1239, Orest. 525, Iph. Aul. 68 (by correction), 703, and some others. See Matth. Gr. Gr. §. 44. Another suggestion of Elmsley's was that either something had been lost after the word ἔμφρονα, or the next line had been written in the margin by some transcriber and had afterwards crept into the text. He objected also to the sudden change [h] from the present ἐπαφῶν to the aorist θιγὼν in that line. If the verse is removed, there is no explanation given of the name of Epaphus; but this he thought unnecessary, since it would be known to the audience, and as to Io the harangue of Prometheus is somewhat αἰνιγματωδέστερος.

849. ἐπαφῶν. This very rare word occurs in Mosch. Id. II. 52, ἐν δ' ἦν Ζεὺς, ἐπαφώμενος ἠρέμα χειρὶ θεείῃ Πόρτιος Ἰναχίης, τὴν ἑπταπόρῳ παρὰ Νείλῳ Ἐκ βοὸς εὐκεράοιο πάλιν μετάμειβε γυναῖκα: and in a fragment of probably a satyric play of some tragic writer preserved in Schol. Œd. Col. 1375, ὁ δὲ λαβὼν χερὶ Ἔγνω 'παφήσας, εἶπέ τ' ἐκ θυμοῦ τάδε. Ἀφάω occurs in Il. Z. 322, ἀφάσσω in Herod. III. 69, ἀμφαφάω in Il. X. 373, and ψηλαφάω frequently. The change of tense from ἐπαφῶν to θιγὼν has been mentioned in the last note.

[f] II. 15.

[g] In Pers. 470 Blomfield and Dindorf after Robortellus and the Medicean MS. read ἵησ' ἀκόσμῳ ξὺν φυγῇ.

[h] He acknowledged however that the tragedians allowed themselves great licence in that respect, as in Choeph. 5, κλύειν, ἀκοῦσαι.

*ἐπώνυμον δὲ τῶν Διὸς γεννημάτων*
*τέξεις κελαινὸν Ἔπαφον· ὃς καρπώσεται*
*ὅσην πλατύρρους Νεῖλος ἀρδεύει χθόνα·*
*πέμπτη δ' ἀπ' αὐτοῦ γέννα πεντηκοντάπαις*
*πάλιν πρὸς Ἄργος οὐχ ἑκοῦσ' ἐλεύσεται*
*θηλύσπορος, φεύγουσα συγγενῆ γάμον*
*ἀνεψιῶν· οἱ δ' ἐπτοημένοι φρένας,*

One of the Scholiasts explains the word by *ἐφαψάμενος*. May we with Abresch read *ἐπαφὼν*, taking it for the second aorist of *ἐφάπτω* according to the same analogy which makes *ἐτέθην* the first aorist passive from *τίθημι*, and which derives *ἐπαφάω* itself from *ἀφάω* and *ἐπαφὴ* from *ἀφή*? See Matth. Gr. Gr. §. 36: see also however §. 193, *Obs.* 3, with note b.

849. *Ἀταρβεῖ* seems here to mean *gentle, unalarming*. In Trach. 23 its sense is *fearless, free from alarm*; as in Il. N. 299, and Pind. Pyth. V. 67, IX. 53.

850. See Æsch. Suppl. 46, 314, and vv. 733 and 840 above with the notes there.

851. *κελαινὸν*, *swarthy*: as an Egyptian. See Herod. II. 104.

— *ὃς καρπώσεται κ. τ. λ.* Pind. Nem. X. 8, *πολλὰ δ' Αἰγύπτῳ κατῴκισθεν ἄστη Ταῖς Ἐπάφου παλάμαις*.

852. *ἀρδεύει*, *moistens, irrigates*, From *ἄρδω* in Pers. 487, 806.

853. Eustathius on Il. A. 42, p. 37, 33, speaks of *Ἰώ, ἧς πέμπτη γέννα πεντηκοντόπαις κατὰ τὸν Αἰσχύλον ἦν ὁ Δαναός*. But he must have quoted from memory, for he pays no attention to the words *ἀπ' αὐτοῦ*, and it is clear from the context that the *γέννα πεντηκοντάπαις θηλύσπορος* was not Danaus himself but his fifty daughters, who made the fifth generation *after* Io and *from* Epaphus. See note on v. 774, and compare Æsch. Suppl. 312—322.

— *πεντηκοντάπαις*. Eustathius and nearly all the MSS. have *πεντηκοντόπαις*. But Blomfield proves by a passage from Herodian that in the Attic dialect the indeclinable numerals form merely parathetic compounds, suffering no change of termination. In Æsch. Suppl. 320 *πεντηκοντόπαις* is from a declinable numeral.

856. *ἀνεψιῶν*, strictly *first cousins*. Danaus and Ægyptus were brothers: see Æsch. Suppl. 320.

— *ἐπτοημένοι φρένας*. "*πτοεῖσθαι*. hoc verbo significatur *summa cupiditas, maximum desiderium*, cujus signum fere est trepidatio, quia fere conjunctum est cum timore, ut assequaris, ut satis cito assequaris, rem petitam." Mitchell Ind. Græc. Plat. Compare Iph. Aul. 587, *ἔρωτι δ' αὐτὸς ἐπτοάθης*: Eur. Elect. 1255, *εἴρξει γάρ νιν ἐπτοημένας Δεινοῖς δράκουσιν*, the Furies *eager* to seize Orestes, *infuriate*: Hes. Op. 445, *κουρότερος γὰρ ἀνὴρ μεθ' ὁμήλικας ἐπτοίηται*: Sappho in Longin. X. 2, *τό μοι 'μὰν Καρδίαν ἐν στήθεσσιν ἐπτόασεν*: Apollon. Rhod. I. 1232, *τῆς δὲ φρενὸς ἐπτοίησεν Κυπρίς*: Callim. Dian. 190, *ἧς ποτὲ Μίνως Πτοιηθεὶς ὑπ' ἔρωτι κατέδραμεν οὔρεα Κρήτης*: Plat. Phæd. p. 68, d, *οὐκοῦν καὶ ἡ σωφροσύνη—τὸ περὶ τὰς*

κίρκοι πελειῶν οὐ μακρὰν λελειμμένοι,
ἥξουσι θηρεύσοντες οὐ θηρασίμους
γάμους, φθόνον δὲ σωμάτων ἕξει θεός·
Πελασγία δὲ δέξεται θηλυκτόνῳ
Ἄρει δαμέντων νυκτιφρουρήτῳ θράσει·
γυνὴ γὰρ ἄνδρ' ἕκαστον αἰῶνος στερεῖ,

ἐπιθυμίας μὴ ἐπτοῆσθαι, ἀλλ' ὀλιγώρως ἔχειν καὶ κοσμίως; Protag. p. 310, d, γιγνώσκων αὐτοῦ τὴν ἀνδρείαν καὶ τὴν πτόησιν, *perceiving his eagerness and excitement;* Crat. p. 404, a, τὴν τοῦ σώματος πτόησιν καὶ μανίαν. The word frequently signifies a high state of excitement arising from any disturbance of the feelings, as in Bacch. 214 ὡς ἐπτόηται, 1269 τὸ δὲ πτοηθὲν τόδ' ἔτι σῇ ψυχῇ πάρα; Iph. Aul. 1029 μή τίς σ' ἴδῃ στείχουσαν ἐπτοημένην Δαναῶν δι' ὄχλον: especially from alarm, as in Choeph. 535.

857. κίρκοι πελειῶν. See Aristot. Rhet. III. 4, 1, ὅταν μὲν εἴπῃ τὸν Ἀχιλλέα, Ὡς δὲ λέων ἐπόρουσεν, εἰκών ἐστιν· ὅταν δὲ, λέων ἐπόρουσε, μεταφορά: and compare Æsch. Suppl. 223, Ov. Metam. I. 506, V. 605, Hor. Od. I. 37, 17.

— οὐ μακρὰν λελειμμένοι, *not far outstripped.* In Æsch. Glauc. fr. 36 the participle may be rendered *loiterers.* From the notion of being left behind in a race λείπομαι often implies inferiority in other respects also, as in Pers. 340.

859, 860, 861. Of this passage Elmsley despaired, and some other critics have done worse. The MSS. shew no variation in the text, except that one has δαμέντα in v. 861; but various emendations have been proposed and various explanations given, and no one of them all can be called satisfactory. Blomfield has adopted Pauw's correction δαμέντας, and translates thus: *but heaven shall grudge them* (the sons of Ægyptus) *the enjoyment of their persons* (that is, of the daughters of Danaus); *for the land of Pelasgia shall receive them* (the sons) *mastered by the wakeful spirit of female slaughter:* where he takes φθόνον ἕξει as equivalent to φθονήσει[i] *shall grudge* or *refuse*, and understands αὐτοῖς after it. Wellauer too and Scholefield explain that line in the same way, but they retain δαμέντων and put a comma after δέξεται, and then render it, *but Pelasgia shall receive them, their husbands having been massacred,* supplying αὐτὰ or αὐτὰς or αὐτῶν σώματα after δέξεται and ἐκείνων[k] to δαμέντων. On v. 859 Stanley quotes Virg. Æn. XI. 259, Invidisse deos, patriis ut redditus aris Conjugium optatum et pulcram Calydona viderem! with which compare Æn. VI. 871.

862. αἰῶνος. This word more frequently signifies *the time or duration of life* than *life* itself. See however Bacch. 92, λιποῦσ' αἰῶνα κεραυνίῳ πλαγᾷ: Hesych. on αἰών, Εὐριπίδης δὲ Φιλοκτήτῃ αἰῶνα τὴν ψυχὴν λέγει, Ἀπέπνευσεν αἰῶνα: Il. Π. 453, ἐπὴν δὲ τόνγε λίπῃ ψυχή τε καὶ

i See v. 583.

k See Schæfer on Bos p. 50.

*δίθηκτον ἐν σφαγαῖσι βάψασα ξίφος·*
*τοιάδ' ἐπ' ἐχθροὺς τοὺς ἐμοὺς ἔλθοι Κύπρις.*
*μίαν δὲ παίδων ἵμερος θέλξει τὸ μὴ*
*κτεῖναι σύνευνον, ἀλλ' ἀπαμβλυνθήσεται*
*γνώμην· δυοῖν δὲ θάτερον βουλήσεται,*
*κλύειν ἄναλκις μᾶλλον ἢ μιαιφόνος·*
*αὕτη κατ' Ἄργος βασιλικὸν τέξει γένος.*

*αἰών*: T. 27, *ἐκ δ' αἰὼν πέφαται*: X. 58, *αὐτὸς δὲ φίλης αἰῶνος ἀμερθῆς*: whence Simon. fr. XCVII. 3, *γλυκερῆς αἰῶνος ἀμέρσας.*

863. *ἐν σφαγαῖσι, in their throats,* according to the interpretation given by Ruhnken in his Epist. Crit. I. p. 71. He supports it by Orest. 291 *μὴ τῆς τεκούσης ἐς σφαγὰς ὦσαι ξίφος,* Polyæn. VIII. 48 *τὸ ξίφος καθεῖσα διὰ τῆς σφαγῆς,* Virg. Æn. XII. 357 dextræ mucronem extorquet et alto Fulgentem tinguit jugulo, Hor. Serm. II. 3, 136 In matris jugulo ferrum tepefecit acutum, Ov. Ep. XIV. 5 Quod manus extimuit jugulo demittere ferrum: to which Blomfield adds Antonin. Liberal. 25 *ἐπάταξαν ἑαυτὰς τῇ κερκίδι παρὰ τὴν κλεῖδα καὶ ἀνέρρηξαν τὴν σφαγήν,* Petron. Arb. fr. XXVI. 5 jugulo stat divite ferrum; and observes that Galen in his Isagoge places *τὰς σφαγὰς* among *τὰς κατακλεῖδας.* See also Thuc. IV. 48, *οἰστούς τε, οὓς ἀφίεσαν ἐκεῖνοι, ἐς τὰς σφαγὰς καθιέντες.* The word bears the same relation to *σφάζω* which *jugulum* bears to *jugulo.*

— *βάψασα, having dyed.* See Choeph. 1011, and Porson on Phœn. 1594; and compare Hor. Od. III. 23, 12, Victima pontificum secures Cervice tinguet.

864. Compare v. 972, Ov. Ep. XVI. 217, Virg. Georg. III. 513, Hor. Od. III. 27, 21.

— *ἐπί.* Several MSS. have *ἐς.* See Valckenaer on Phœn. 79.

865. *μίαν δὲ παίδων.* Hypermnestra. Lynceus was the name of her husband. See Hor. Od. III. 11, 33, Una de multis &c.

866. *ἀπαμβλυνθήσεται.* The metaphor is somewhat extended in Sept. 715. The simple verb *ἀμβλύνω* occurs in Sept 844, and Soph. fr. 762, *ὀργὴ γέροντος ὥστε μαλθακὴ κοπὶς Ἐν χειρὶ θήγει*[1], *σὺν τάχει δ' ἀμβλύνεται*: another compound in Œd. Tyr. 688, *τοὐμὸν παριεὶς καὶ καταμβλύνων κέαρ.* see too Pind. Pyth. I. 160. *Ἀμβλὺς blunt,* from which they are all derived, will be found in Eum. 238.

868. *κλύειν, to be called.* So Œd. Col. 988, *οὔτ' ἐν τοῖσδ' ἀκούσομαι κακὸς Γάμοισιν*: Philoct. 1074, *ἀκούσομαι μὲν ὡς ἔφυν οἴκτου πλέως Πρὸς τοῦδε.* See Matth. Gr. Gr. §. 307. *Κλύειν* and *ἀκούειν* are often used in this sense with *εὖ* and *κακῶς* and other adverbs, as in Agam. 468.

— *ἄναλκις, irresolute, wanting vigour, cowardly.* Agam. 1224, Soph. Elect. 301, Il. B. 201, Pind. Ol. I. 130, Herod. II. 102.

[1] See Matthiæ's note on Schol. Orest. 480, where this fragment is preserved.

μακροῦ λόγου δεῖ ταῦτ' ἐπεξελθεῖν τορῶς.
σπορᾶς γε μὴν ἐκ τῆσδε φύσεται θρασὺς
τόξοισι κλεινὸς, ὃς πόνων ἐκ τῶνδ' ἐμὲ
λύσει. τοιόνδε χρησμὸν ἡ παλαιγενὴς
μήτηρ ἐμοὶ διῆλθε Τιτανὶς Θέμις·
ὅπως δὲ χὤπη, ταῦτα δεῖ μακροῦ χρόνου
εἰπεῖν, σύ τ' οὐδὲν ἐκμαθοῦσα κερδανεῖς.
ΙΩ. ἐλελεῦ ἐλελεῦ, ὑπό μ' αὖ σφάκελος
καὶ φρενοπληγεῖς μανίαι θάλπουσ',
οἴστρου δ' ἄρδις χρίει μ' ἄπυρος·

870. See Æsch. Suppl. 273, 274.

872. τόξοισι κλεινός. See Trach. 265.

873. See v. 209.

877. ἐλελεῦ ἐλελεῦ. The MSS. differ greatly in the orthography of this exclamation. Wellauer and Scholefield see no reason for bringing it into the metre, and read with the majority ἐλελελελεῦ. Ἐλελεῦ however appears to have been an established form, and hence the verb ἐλελίζω: see Schneider on Xen. Anab. I. 8, 18. Hence too Bacchus is called *Eleleus* in Ov. Metam. IV. 15, and the Bacchanals *Eleleïdes* in Heroïd. Ep. IV. 47. See too Hesychius; Ἐλελεῦ: τίθησιν αὐτὸ Αἰσχύλος ἐπὶ σχετλιασμοῦ ἐν Προμηθεῖ Δεσμώτῃ.

— σφάκελος, *spasm, convulsion:* σπασμὸς τοῦ ἐγκεφάλου Schol. A. πάθος κατὰ τὸν ἐγκέφαλον B. οἱ μὲν, τὸν σπασμόν· οἱ δὲ, τὸ ἀπόστημα· οἱ δὲ, τὴν σῆψιν Lex. Rhet. quoted by Ruhnken on Tim. Lex. Plat. p. 123, the whole of whose note may be profitably consulted. The Scholiasts appear to have had in view Hippol. 1353 κατὰ δ' ἐγκέφαλον πηδᾷ σφάκελος. In v. 1046, where it is used metaphorically, one explains it by σύντονος κίνησις, the other by συστροφή. Σφακελίζειν, according to Suidas and Lex. Seguier. p. 433, ed. Bekker, is φλεγμαίνειν καὶ διὰ τοῦτο σπᾶσθαι. It is often said of the decay of a carious bone, as in Herod. III. 66, VI. 136, Plat. Tim. p. 74, b; and hence the use of the compound ἀποσφακελίζειν in Herod. IV. 28.

879. φρενοπληγεῖς. The passive φρενόπληκτος occurs in v. 1054, and Æschylus appears to delight in compounds of φρήν: see Sept. 757, Agam. 1140, Eum. 330. To this there is perhaps a sly allusion in the complimentary title given him in Ran. 820 φρενοτέκτων ἀνήρ.

— θάλπουσι. See note on v. 649; and compare Trach. 1082, ἔθαλψεν ἄτης σπασμὸς ἀρτίως: Soph. Elect. 887, ἐς τί μοι βλέψασα θάλπει τῷδ' ἀνηκέστῳ πυρί;

880. ἄρδις, properly *an arrowhead:* ἀκίς Hesych. ἡ ἀκὴ τοῦ βέλους Etym. M. p. 137, 49; ἄρδιν· ἀκίδα βέλους Suid. See Herod. I. 215, IV. 81; Lycophr. 64, ἀρδισιν τετρωμένου: Callim. fr. CXXX.

κραδία δὲ φόβῳ φρένα λακτίζει.
τροχοδινεῖται δ' ὄμμαθ' ἑλίγδην,
ἔξω δὲ δρόμου φέρομαι λύσσης
πνεύματι μάργῳ, γλώσσης ἀκρατής·

ἀλλ' ἐπὶ τόξου Αὐτὸς ὁ τοξευτὴς ἄρδιν ἔχων ἑτέραν, where it is used of *an arrow*. In Phædrus III. 6, 3, the fly says to the mule Vide ne dolone collum compungam tibi.

880. ἄπυρος, *not wrought by fire, not wrought by the art of man:* another instance of an epithet ἐκ τῶν στερήσεων to a metaphor; see the note on ἀκραγεῖς in v. 803. On the contrary we find πυριγενετᾶν χαλινῶν in Sept. 207. The word occurs in Agam. 70, where see the note. In Il. I. 122, Ψ. 267, 270, ἄπυροι τρίποδες, ἄπυρος λέβης, ἀπύρωτος φιάλη, are either *new*, such as have not yet been discoloured by fire, or *ornamental*, such as are not intended to be placed over fire. Eustathius on the last passage p. 1300, 9, says that ἄπυρος οἶνος is ὁ μὴ ἡψημένος, ἐχρῶντο γὰρ οἱ παλαιοὶ καὶ ἑφθοῖς οἴνοις.

881. φρένα, *the midriff* properly, *the breast:* in which sense it is much more frequently found in the plural number. See note on v. 361. The singular occurs in Il. X. 475 ἡ δ' ἐπεὶ οὖν ἄμπνυτο καὶ ἐς φρένα θυμὸς ἀγέρθη.

— λακτίζει. Compare Choeph. 167, ὀρχεῖται δὲ καρδία φόβῳ, and see the note there; Il. K. 94, κραδίη δέ μοι ἔξω Στηθέων ἐκθρώσκει: X. 451, ἐν δέ μοι αὐτῇ Στήθεσι πάλλεται ἦτορ ἀνὰ στόμα: Macbeth I. 3, *Whose horrid image doth unfix my hair And make my seated heart knock at my ribs.*

882. τροχοδινεῖται. A similar compound, στροφοδινοῦμαι, occurs in Agam. 51.

— ἑλίγδην, *rollingly, restlessly:* from ἑλίσσω.

883. ἔξω δὲ δρόμου φέρομαι. A proverbial expression of frequent occurrence in Æschylus: see Agam. 1245, Choeph. 514, 1022. In this place the addition of πνεύματι μάργῳ obliges us to refer the metaphor to a ship driven out of her course by a storm, but the allusion generally is to a race. See Plat. Crat. p. 414, b; ἀλλ' οὐ γὰρ ἐπισκοπεῖς με ὥσπερ ἐκτὸς δρόμου φερόμενον, ἐπειδὰν λείου ἐπιλάβωμαι: Ran. 993, μόνον ὅπως Μή σ' ὁ θυμὸς ἁρπάσας Ἐκτὸς οἴσει τῶν ἐλαῶν.

— λύσσης. Choeph. 288. Hence λυσσάω, λυσσαίνω, λύσσημα, λυσσάς, and λυσσώδης, which occur in the tragedians.

884. μάργῳ, *raving, furious,* sometimes *madly eager.* See Sept. 475, Eum. 67, Æsch. Suppl. 741, Eur. Elect. 1027, Herc. Fur. 1083, Cycl. 310, and the fragment of Phrynichus quoted on v. 368. Hence μαργάω in Sept. 380, μαργόω in Æsch. Suppl. 758, and μαργότης in Soph. fr. 726 and in Androm. 949. See Eustath. on Odyss. Ψ. 11, p. 1936, 52; μάργη δὲ ἡ μαινομένη, καὶ μάργος ὁ τοιοῦτος, ὅθεν καὶ μαργαίνειν ῥῆμα καὶ λαίμαργος καὶ γαστρίμαργος. The last word occurs in Pind. Ol. I. 82. Στόμαργος and δορίμαργος may be added to the list from Sept. 447 and 687, and ὑπόμαργος from Herod. VI. 75. We learn from

θολεροὶ δὲ λόγοι παίουσ' εἰκῇ
στυγνῆς πρὸς κύμασιν ἄτης.
ΧΟ. ἦ σοφὸς ἦ σοφὸς ὃς (στρ.)
πρῶτος ἐν γνώμᾳ τόδ' ἐβάστασε καὶ γλώσσᾳ διεμυθολόγησεν,
ὡς τὸ κηδεῦσαι καθ' ἑαυτὸν ἀριστεύει μακρῷ·

Eustath. on Il. E. 882, p. 617, 33, that the accentuation of μάργος is doubtful.

— γλώσσης ἀκρατὴς, *unable to control my words.* So Soph. Elect. 1175, κρατεῖν γὰρ οὐκ ἔτι γλώσσης σθένω: Helen. 1388, κρατοῦντα στόματος: Orest. 1198, Eur. Ino fr. III. 4; Theogn. 479, ὃς δ' ἂν ὑπερβάλλῃ πόσιος μέτρον, οὐκέτι κεῖνος Τῆς αὐτοῦ γλώσσης καρτερὸς οὐδὲ νόου.

885. θολεροὶ, *troubled, disturbed, confused:* from θόλος *the ink of the cuttle-fish.* See Aj. 206, θολερῷ χειμῶνι: Eur. Suppl. 222, λαμπρὸν δὲ θολερῷ δῶμα συμμίξας: Herod. IV. 53 of the Borysthenes, ῥέει καθαρὸς παρὰ θολεροῖσι. From the same word is derived θολόω in Alcest. 1067: see Ruhnken on Tim. Lex. Plat. p. 142.

— εἰκῇ. See note on v. 450.

886. Compare v. 746. The two lines may perhaps be rendered, *The troubled torrent of my words dashes idly against the waves of my hateful affliction,* as if her outcries and her sufferings were two opposing currents: and the sense may be little more than this, *My calamities are deaf to my complaints.* See v. 1001, where κῦμα is made an emblem of inflexibility.

887. This passage is parodied in Vesp. 725; ἦ που σοφὸς ἦν ὅστις ἔφασκεν, πρὶν ἂν ἀμφοῖν μῦθον ἀκούσῃς, Οὐκ ἂν δικάσαις. The MSS. have ἦν before ὃς.

888. ἐβάστασε. This verb properly means *to poise a thing in the hand in order to judge of its weight.* See again Thesmoph. 438, πάντα δ' ἐβάστασεν φρενί.

— διεμυθολόγησεν. In Plat. Apol. Socr. p. 39, e, and Phæd. p. 70, b, this word means simply *to converse.*

890. Eustathius on Il. I. 399, p. 758, 63, observes that this principle was recognised by Homer, when he spoke of Achilles γήμαντι μνηστὴν ἄλοχον, εἰκυῖαν ἀκοίτιν. The first Scholiast and Callimachus in a very elegant epigram relate that Pittacus, being consulted by a person whether he should marry a woman with a small dowry but of his own station in life or one who was very wealthy but of greatly superior rank, referred him for his answer to some boys who were amusing themselves with scourging tops (βέμβικες) at no great distance: the man went, and heard the boys exclaiming to one another Τὴν κατὰ σαυτὸν ἔλα. The same advice is attributed to other philosophers by different writers. Compare Pind. Pyth. II. 63, χρὴ δὲ καθ' αὐτὸν αἰεὶ Παντὸς ὁρᾶν μέτρον. Εὐναὶ δὲ παράτροποι ἐς κακότατ' ἀθρόαν ἔβαλον: Eur. Antiop. fr. XVIII. κῆδος καθ' αὑτὸν τὸν σοφὸν

*καὶ μήτε τῶν πλούτῳ διαθρυπτομένων*
*μήτε τῶν γέννᾳ μεγαλυνομένων*
*ὄντα χερνήταν ἐραστεῦσαι γάμων.*

κτᾶσθαι χρεών: Ov. Heroïd. Ep. IX. 29—32; Hor. Od. IV. 11, 25—31. It is to be observed that the tragic writers not unfrequently quote well known maxims without referring them to their author, but with the general expression of οἱ σοφοὶ or σοφός τις: see Antig. 620, Hippol. 266; so Pind. fr. inc. XXIX.

890. κηδεῦσαι, *to form a marriage alliance.* The verb also signifies *to care for, to attend upon;* as in Œd. Tyr. 1323, Med. 888. There is a play on the double meaning of κῆδος in Agam. 699.

— καθ' ἑαυτόν. See Sept. 425, Agam. 351, 925; and Matth. Gr. Gr. §. 581, b, p. 1016.

891. διαθρυπτομένων. See Xenoph. Cyrop. VII. 2, 23, where Crœsus says of himself, ὑπό τε πλούτου τοῦ παρόντος διαθρυπτόμενος, καὶ ὑπὸ τῶν δεομένων μου προστάτην γενέσθαι, καὶ ὑπὸ δώρων ὧν ἐδίδοσάν μοι, καὶ ὑπ' ἀνθρώπων οἵ με κολακεύοντες ἔλεγον ὡς εἰ ἐγὼ ἐθέλοιμι ἄρχειν πάντες ἂν ἐμοὶ πείθοιντο καὶ μέγιστος ἂν εἴην ἀνθρώπων· ὑπὸ τοιούτων δὴ λόγων ἀναφυσώμενος κ. τ. λ.: Memor. IV. 2, 35, πολλοὶ διὰ τὸν πλοῦτον διαθρυπτόμενοι: I. 2, 24, ὑπὸ πολλῶν καὶ δυνατῶν κολακεύειν ἀνθρώπων διαθρυπτόμενος: 25, διατεθρυμμένω (Critias and Alcibiades) ὑπὸ πολλῶν ἀνθρώπων. In all these instances the word seems to convey an idea first of the softening and weakening and loss of vigour which the mind sustains after being exposed to the seductions of luxury or flattery, and then of the fastidiousness and haughtiness which follows. Θρύπτω signifies *to soften* or *to break by softening,* as in Theocr. XVII. 80; and in the passive or middle voice and in its derivatives it is applied to an indulgence in luxury and its enervating delights, as in Soph. fr. 708, 9; Equit. 1163; Plat. Leg. VI. p. 777, e, p. 778, a; Xen. Mem. I. 2, 5, Cyrop. VIII. 8, 15 and 16. Διαθρύπτω means literally *to break* in Xen. Ages. II. 14, and is said of effeminacy of body in Rep. Lac. II. 1. Ἀποθρύπτεσθαι in conjunction with συγκλᾶσθαι is said of the mind in Plat. Rep. VII. p. 495, d: see Ruhnken on Tim. Lex. Plat. p. 44. Θρύπτεσθαι and διαθρύπτεσθαι are frequently used of the affected coyness of a coquette, and then may be well rendered colloquially *to give oneself airs* as the result of being *humoured*[m], *petted, spoilt,* as in Xen. Conv. VIII, 4, 8, Theocr. III. 36, VI. 15. In Theocr. XV. 99, φθεγξεῖταί τι, σάφ' οἶδα, καλόν· διαθρύπτεται ἤδη, Blomfield translates it *she is drawing herself up,* putting herself into attitude.

893. χερνήταν, *a labourer, one who supports himself by his hands.* See Il. M. 433, γυνὴ χερνῆτις: which Eustathius p. 912, 38, explains by ἡ διὰ χειρῶν νήθουσα, adding ταύτης δέ ἐστι καὶ ἀρσενικόν· φασὶ γοῦν οἱ παλαιοί· χερνήτης, λάτρις, χειροτέχνης, ἀπὸ χειρὸς ζῶν· καὶ

m For the active voice, *to humour,* see Plat. Lys. p. 210, e.

μήποτε μήποτέ μ', ὦ (ἀντ.)
* * * Μοῖραι λεχέων Διὸς εὐνάτειραν ἴδοισθε πέλουσαν·
μηδὲ πλαθείην γαμέτᾳ τινὶ τῶν ἐξ οὐρανοῦ. 897
ταρβῶ γὰρ ἀστεργάνορα παρθενίαν
εἰσορῶσ' Ἰοῦς μέγα δαπτομέναν
δυσπλάνοις Ἥρας ἀλατείαις πόνων. 900
ἐμοὶ δ' ὅτι μὲν ὁμαλὸς ὁ γάμος

πάλιν· χερνήτης, πένης, χειρόβιος. Another form occurs in Eur. Elect. 206, ἐν χέρνησι δόμοις Ναίω: and Archias in Anthol. II. p. 94, xi. 7, οἷς ἔσχον χέρνητα βίον δηναιὸν, Ἀθάνα Πότνια, ταῦθ' αἱ σαὶ σοὶ θέσαν ἐργατίδες.

— ἐραστεῦσαι, *to woo, to be enamoured of*: from ἐραστής.

859. Several editors place the hiatus after Μοῖραι; but its epithet, which is the easiest word to supply, most probably preceded it. Others have supposed that there is something redundant in the strophe.

— εὐνάτειραν. Pers. 157. Εὐνητὴρ occurs in Pers. 137; εὐνήτωρ in Æsch. Suppl. 665, and several times in Euripides; another feminine, εὐνήτρια, in Trach. 992.

896. πλαθείην, *be forced to approach*. See note on v. 716. A woman is properly said πελαθῆναι ἀνδρί: see Œd. Tyr. 1101, Rhes. 911, 920, Troad. 203, Androm. 25. Whence πλᾶτις a Laconian word for *a wife* in Acharn. 132, and ἐμπελάτειρα γυνὴ *a concubine* in Callim. fr. CLXX.; and the masculine πελάτης in Philoct. 677, τὸν πελάταν λέκτρων ποτὲ τῶν Διὸς Ἰξίονα.

— γαμέτᾳ. Eur. Suppl. 998, 1028, Troad. 312. The feminine γαμετὴ is in Æsch. Suppl. 164.

— τῶν ἐξ οὐρανοῦ, *cœlicolarum, the superior deities*: as in v. 902 κρεισσόνων θεῶν.

897. ἀστεργάνορα. A somewhat stronger epithet, στυγάνωρ, occurs in v. 724. The word here is derived from στέργω *to acquiesce in, to be content with*, and implies that Io, like Hippolytus, had courted some μείζω βροτείας ὁμιλίας[n].

899. μέγα. All the MSS. have γάμῳ in defiance alike of sense and metre. But from μεγάμῳ, which appears in the edition of Aldus, Schütz happily suggested the word μέγα, which has been adopted by almost all subsequent editors.

900. ἀλατείαις πόνων, *toilsome wanderings*. Giacomelli proposed to read πονεῖν, and Porson, Schütz, and Blomfield reject πόνων altogether after one MS. and one old edition, discarding at the same time γάμων from v. 893. The genitive Ἥρας occurs in the same way in a similar passage in Æsch. Suppl. 563. See Matth. Gr. Gr. §. 375, c.

901. Elmsley and Monk have attempted to arrange this epode

n See Hippol. 25.

*ἄφοβος, οὐ δέδια, μηδὲ κρεισσόνων θεῶν*
*ἔρως ἄφυκτον ὄμμα προσδράκοι με.*
*ἀπόλεμος ὅδε γ' ὁ πόλεμος, ἄπορα*
*πόριμος· οὐδ' ἔχω τίς ἂν γενοίμαν.*
*τὰν Διὸς γὰρ οὐχ ὁρῶ*
*μῆτιν ὅπα φύγοιμ' ἄν.*
ΠΡ. *ἦ μὴν ἔτι Ζεύς, καίπερ αὐθάδη φρονῶν,*
*ἔσται ταπεινός, οἷον ἐξαρτύεται*

antistrophically: see Hermann on Metres p. 730.

902. μηδέ. The δὲ in this word answers to μὲν in the preceding verse. *But for myself,* although *I fear not, since a marriage which is equal causes no alarm,* yet *may not* &c.

903. Ἄφυκτον ὄμμα is either a nominative case in apposition with ἔρως, or an accusative whether governed by κατὰ understood, or dependent immediately upon προσδράκοι, like ἐξαναζέσει χόλον in v. 370 and βέλος φλέγων in Sept. 513: see Matth. Gr. Gr. §. 423, and compare Pers. 81 κυανοῦν δ' ὄμμασι λεύσσων φονίου δέργμα δράκοντος.

— προσδράκοι is the correction of Salvini from the reading of the Medicean MS. πρεσδάρκοι, and is confirmed by the variations of other MSS. between προσδέρκοι, προσδράμοι [o], and προσδράκῃ. We have προσδρακεῖν in Eum. 167; δρακεῖν in Agam. 602, Eum. 34.

904. ἀπόλεμος, *not to be fought.* Herc. Fur. 1133, ἀπόλεμον, ὦ παῖ, πόλεμον ἔσπευσας τέκνοις, *an unequal war.* Hence in Agam. 769, Choeph. 54, the word means *resistless.* It occurs with its more usual sense *unwarlike* in Ion 217, Hec. 1034 (where however it will bear the other translation); Il. B. 201, σὺ δ' ἀπτόλεμος καὶ ἄναλκις, Οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος, οὔτ' ἐνὶ βουλῇ: and Plat. Rep. V. p. 546, a, where it is opposed to πολεμικός.

— ἄπορα πόριμος, *productive of difficulties.* See Matth. Gr. Gr. §. 422. The words are opposed in Gorg. Leont. in tom. VIII. p. 117 of Reiske's Oratores Græci, τίς γὰρ ἂν ἐποίησε τὸν ἀνθρώπινον βίον πόριμον ἐξ ἀπόρου;

905. τίς ἂν γενοίμαν. Compare Sept. 156, 297, Eum. 789; Thuc. II. 52, οἱ ἄνθρωποι, οὐκ ἔχοντες ὅ τι γένωνται, ἐς ὀλιγωρίαν ἐτράποντο κ. τ. λ. Act. Apost. XII. 18, ἦν τάραχος οὐκ ὀλίγος ἐν στρατιώταις, τί ἄρα ὁ Πέτρος ἐγένετο.

906. μῆτιν. See note on v. 477. Compare Psalm CXXXIX. 7—12.

907. ἦ μὴν ἔτι. Compare v. 167. Most of the MSS. and editions have αὐθαδὴς φρενῶν.

908. οἷον. Blomfield reads τοῖον after Robortellus on the authority of Elmsley, who refers to v. 920, Aj. 562, Hec. 907, and affirms

[o] One of the three which have προσδράμοι gives by a similar mistake κυμάτω for κυκάτω in v. 994.

γάμον γαμεῖν· ὃς αὐτὸν ἐκ τυραννίδος
θρόνων τ' ἄϊστον ἐκβαλεῖ· πατρὸς δ' ἀρὰ
Κρόνου τότ' ἤδη παντελῶς κρανθήσεται,
ἣν ἐκπίτνων ἠρᾶτο δηναιῶν θρόνων.
τοιῶνδε μόχθων ἐκτροπὴν οὐδεὶς θεῶν
δύναιτ' ἂν αὐτῷ πλὴν ἐμοῦ δεῖξαι σαφῶς.
ἐγὼ τάδ' οἶδα χᾧ τρόπῳ. πρὸς ταῦτα νῦν
θαρσῶν καθήσθω τοῖς πεδαρσίοις κτύποις
πιστὸς, τινάσσων τ' ἐν χεροῖν πύρπνουν βέλος.

that τοῖος very seldom occurs in the Attic poets except in this particular use [p]. To his examples may be added from Æschylus Pers. 606, Eum. 378, but they will scarcely prove that οἷος may not be so placed. Blomfield himself quotes Herod. VIII. 12, ἐλπίζοντες πάγχυ ἀπολέεσθαι, ἐς οἷα κακὰ ἥκον: Il. X. 346, αἲ γάρ πως αὐτόν με μένος καὶ θυμὸς ἀνήῃ Ὠμ' ἀποταμνόμενον κρέα ἔδμεναι, οἷά μ' ἔοργας. See too Matth. Gr. Gr. §. 480, *Obs.* 3. Τοῖος occurs in other uses in Sept. 580, 974.

910. ἄϊστον ἐκβαλεῖ, *shall hurl to oblivion* or *obscurity* or *in ruin.* Hesych. ἄϊστος· ἀφανὴς, ἀνιστόρητος. See Il. Ξ, 258, καί κέ μ' ἄϊστον ἀπ' αἰθέρος ἔμβαλε πόντῳ, thus explained by the Venetian Scholiast, καὶ ἂν ἰδών με ἀνιστόρητον καὶ ἀφανῆ ἐποίησεν, βαλὼν ἀπὸ τοῦ οὐρανοῦ εἰς τὴν θάλασσαν. The word occurs in Pers. 811, Agam. 465, 527, Eum. 565, Æsch. Suppl. 881, Troad. 1313, 1321; and from it is formed ἀϊστόω in vv. 151, 232, and ἐξαϊστόω in v. 668.

912. δηναιῶν, *ancient.* See note on v. 794. In Callim. Jov. 60 δηναιοὶ ἀοιδοὶ are *bards of old.*

915. πρὸς ταῦτα, *therefore, accordingly.* See vv. 992, 1030, 1043, and Matth. Gr. Gr. §. 591, *β.* This phrase must on no account be confounded with πρὸς τούτοις or πρὸς τοῖσδε, *besides, in addition to this,* for which see vv. 252, 622, and Matth. Gr. Gr. §. 590, *b.* Blomfield and Scholefield read πρὸς ταῦτά νυν, and this was approved by Elmsley.

916. κτύποις. See v. 923.

917. πιστὸς, actively, *trusting to, relying on.* Pers. 55, τοξουλκῷ λήματι πιστούς: Œd. Col. 1031, ἀλλ' ἔσθ' ὅτῳ σὺ πιστὸς ὢν ἔδρας τάδε. So Antig. 1011, μηροὶ καλυπτῆς ἐξέκειντο πιμελῆς: Trach. 445, ὥστ' εἴ τι τὠμῷ τἀνδρὶ τῇδε τῇ νόσῳ Ληφθέντι μεμπτός εἰμι, κάρτα μαίνομαι: Philoct. 688, ἀμφιπλήκτων ῥοθίων: Phœn. 211, περιρρύτων Σικελίας πεδίων: Hec. 1135, ὕποπτος ὢν δὴ Τρωικῆς ἁλώσεως, on which verse [q] Porson quotes most of these examples. Ἀπιστότεροι is active in Thuc. I. 68, ἀνέλπιστοι in III. 30.

— τινάσσων τ' ἐν χεροῖν. Such is the old and most authorized reading; but some MSS. vary between χερσὶν, χερσὶ, χερὶ, and χειρὶ, which are successive but

[p] In v. 268 he wished to read τοιαισίδε instead of τοίαισί με.
[q] V. 1125, ed. Porson.

*οὐδὲν γὰρ αὐτῷ ταῦτ' ἐπαρκέσει τὸ μὴ οὐ*
*πεσεῖν ἀτίμως πτώματ' οὐκ ἀνασχετά·*
*τοῖον παλαιστὴν νῦν παρασκευάζεται*
*ἐπ' αὐτὸς αὐτῷ, δυσμαχώτατον τέρας·*
*ὃς δὴ κεραυνοῦ κρείσσον' εὑρήσει φλόγα,*
*βροντῆς θ' ὑπερβάλλοντα καρτερὸν κτύπον·*
*θαλασσίαν τε γῆς τινάκτειραν νόσον*

easy corruptions of *χεροῖν*. Porson on Hec. 1125 quoted (from memory perhaps, as Scholefield suggests, but certainly) without any remark *τινάσσων χειρὶ πύρπνοον βέλος*, and this reading both Blomfield and Wellauer have received, but the latter prefers *χερσί*: see the next note but one.

917. *τινάσσων.* See Il. N. 242, *ἀστεροπῇ ἐναλίγκιος, ἥν τε Κρονίων Χειρὶ λαβὼν ἐτίναξεν ἀπ' αἰγλήεντος Ὀλύμπου*: Tyrt. fr. II. 25, *δεξιτερῇ δ' ἐν χειρὶ τινασσέτω ὄβριμον ἔγχος*: Trach. 512, *τόξα καὶ λόγχας ῥόπαλόν τε τινάσσων*: Herc. Fur. 867, *τινάσσων κρᾶτα.* Hence *τινάκτειρα* in v. 924, and *τινάκτωρ* in Trach. 502.

— *πύρπνουν βέλος.* Compare v. 359, Pind. fr. inc. LXXVIII. *πῦρ πνέοντος κεραυνοῦ*, Antig. 1146 *ἰὼ πῦρ πνεόντων Χοράγ' ἄστρων.* Nearly all the MSS. and old editions read *πύρπνοον* to the manifest violation of the metre when preceded by *ἐν χεροῖν*. But the Medicean copy and two others give *πύρπνουν* [r], and four more with Robortellus *πυρίπνουν*. Nowhere else however in the Attic poets does the contracted form occur; see v. 371, Sept. 493, 511, Med. 478, Eur. Elect. 473: in Antig. 224 indeed we find *δύσπνους*, but *δυσπνόοις* afterwards in v. 587.

918. *τὸ μὴ οὐ πεσεῖν.* See by all means Hermann on Viger note 265, especially p. 800 where he explains the addition of *οὐ* here and its omission in Agam. 1171.

919. *πεσεῖν πτώματα.* Compare Pers. 305, Agam. 826; and see Matth. Gr. Gr. §. 409, 3.

920. See note on v. 768.

— *παλαιστήν.* Agam. 171, *ὃς δ' ἔπειτ' ἔφυ, τριακτῆρος οἴχεται τυχών.*

921. *ἐπ' αὐτὸς αὐτῷ.* See note on v. 762.

922. See Milton *P. L.* II. 64, *To meet the noise Of his almighty engine he shall hear Infernal thunder, and for lightning see Black fire and horror shot with equal rage Among his angels:* VI. 490, *They shall fear we have disarm'd The Thunderer of his only dreaded bolt.*

924. *γῆς τινάκτειραν.* Compare Trach. 502, *Ποσειδάωνα τινάκτορα γαίας*: Il. Υ. 57, *νέρθε Ποσειδάων ἐτίναξε Γαῖαν*: and the Homeric epithets of Neptune *ἐννοσίγαιος* and *ἐνοσίχθων*, and *σεισίχθων* in Pind. Isthm. I. 76.

— *νόσον.* In Antig. 421 a whirlwind is called *νόσος*.

[r] The MSS. seem to have *πυρπνοῦν* and *πυριπνοῦν*, but see Goettling on Gr. Acc. §. 33, II. 4.

τρίαιναν, αἰχμὴν τὴν Ποσειδῶνος, σκεδᾷ.
πταίσας δὲ τῷδε πρὸς κακῷ μαθήσεται
ὅσον τό τ' ἄρχειν καὶ τὸ δουλεύειν δίχα.
ΧΟ. σύ θην ἃ χρῄζεις, ταῦτ' ἐπιγλωσσᾷ Διός.
ΠΡ. ἅπερ τελεῖται, πρὸς δ' ἃ βούλομαι λέγω.
ΧΟ. καὶ προσδοκᾶν χρὴ δεσπόσειν Ζηνός τινα;
ΠΡ. καὶ τῶνδέ γ' ἕξει δυσλοφωτέρους πόνους.
ΧΟ. πῶς δ' οὐχὶ ταρβεῖς τοιάδ' ἐκρίπτων ἔπη;
ΠΡ. τί δ' ἂν φοβοίμην ᾧ θανεῖν οὐ μόρσιμον;
ΧΟ. ἀλλ' ἆθλον ἄν σοι τοῦδέ γ' ἀλγίω πόροι.

925. τρίαιναν. See Æsch. Suppl. 218, 755; Odyss. E. 292; Equit. 839, τῶν ξυμμάχων τ' ἄρξεις ἔχων τρίαιναν, Ἧι πολλὰ χρήματ' ἐργάσει σείων τε καὶ ταράττων: Nub. 566, τόν τε μεγασθενῆ τριαίνης ταμίαν, Γῆς τε καὶ ἁλμυρᾶς θαλάσσης ἄγριον μοχλευτήν. Hence the verb τριαινόω[8] *to move with a lever*; as in Bacch. 347, θάκους τοῦδ', ἵν' οἰωνοσκοπεῖ, Μοχλοῖς τριαίνου κἀνάτρεψον ἔμπαλιν: which may remind us of Virg. Æn. I. 145, levat ipse tridenti.

— αἰχμήν. See note on v. 403. Hermann would read τρίαιναν αἴχμητιν Ποσειδῶνος, which Reisig supports by Pind. Pyth. I. 8 τὸν αἰχματὰν κεραυνόν.

— σκεδᾷ, *shall shiver*. See note on v. 25.

928. θήν. A Homeric particle of nearly the same force with δή.

— ἐπιγλωσσᾷ, *thou bodest against*. See Choeph. 1045, Æsch. Heracl. fr. 69; Lysistr. 37, περὶ τῶν Ἀθηνῶν δ' οὐκ ἐπιγλωττήσομαι Τοιοῦτον οὐδέν. Every one will remember *Thy wish was father, Harry, to that thought.*

929. πρός. Adverbially, as in v. 73.

930. Compare v. 757. Δεσπόζω governs an accusative case in Herc. Fur. 28: see Matth. Gr. Gr. §. 359, and §. 360, *Obs.* 2, *b.*

931. δυσλοφωτέρους, *more burdensome, more "grievous to be borne."* See note on v. 27; and Theogn. 846, ζεύγλην δύσλοφον ἀμφιτίθει: 1017, οὔποτε τοῖς ἐχθροῖσιν ὑπὸ ζυγὸν αὐχένα θήσω Δύσλοφον: Troad. 302, κάρτα τοι τοὐλεύθερον Ἐν τοῖς τοιούτοις δυσλόφως φέρει κακά.

932. See note on v. 312. See also Elmsley on Med. 1371.

933. See however vv. 753, 754, 755.

934. τοῦδέ γ' ἀλγίω. Elmsley wished to read, and Wellauer in his lexicon does read τοῦδ' ἔτ' ἀλγίω, like Pers. 438 καὶ τίς γένοιτ' ἂν τῆσδ' ἔτ' ἐχθίων τύχη; Soph. Elect. 1189 καὶ πῶς γένοιτ' ἂν τῶνδ' ἔτ' ἐχθίω βλέπειν; Med. 234 κακοῦ γὰρ τοῦτ' ἔτ' ἄλγιον κακόν. Reisig supports the amendment.

[8] Literally *to fork*, as in Pax 569 ὥστ' ἔγωγ' ἤδη 'πιθυμῶ καὐτὸς ἐλθεῖν εἰς ἀγρὸν Καὶ τριαινοῦν τῇ δικέλλῃ διὰ χρόνου τὸ γήδιον. The compound συντριαινόω occurs in Herc. Fur. 946.

ΠΡ. ὁ δ' οὖν ποιείτω· πάντα προσδόκητά μοι.
ΧΟ. οἱ προσκυνοῦντες τὴν Ἀδράστειαν σοφοί.
ΠΡ. σέβου, προσεύχου, θῶπτε τὸν κρατοῦντ' ἀεί.

935. ὁ δ' οὖν ποιείτω. The old reading was ὅδ' οὖν: the division was first made by Elmsley. So Œd. Tyr. 669 ὁ δ' οὖν ἴτω, Acharn. 186 οἱ δ' οὖν βοώντων, Lysistr. 491 οἱ δ' οὖν τοῦδ' οὕνεκα δρώντων Ὅ τι βούλονται. Reisig would read ὧδ' οὖν after the first Scholiast.

936. οἱ προσκυνοῦντες τὴν Ἀδράστειαν. Compare Plat. Rep. V. p. 451, a, προσκυνῶ δὲ Ἀδράστειαν, ὦ Γλαύκων, χάριν οὗ μέλλω λέγειν: Demosth. c. Aristog. I. p. 782, 8, Ἀδράστειαν μὲν ἄνθρωπος ὢν ἔγωγε προσκυνῶ: Rhes. 342, Ἀδράστεια μὲν ἁ Διὸς παῖς Εἴργοι στομάτων φθόνον: 468, σὺν δ' Ἀδραστείᾳ λέγω: Philoct. 776, τὸν φθόνον δὲ πρόσκυσον: Epigr. in Anthol. III. p. 166, ἡ Νέμεσιν δεινὴν οὐχὶ κύσασα θεόν: Soph. Elect. 1466, εἰ δ' ἔπεστι Νέμεσις, οὐ λέγω. More than once in Lucian the exclamation ὦ φίλη Ἀδραστείη occurs in the sense of *absit invidia dicto*. The goddess Adrastia was in fact identical, or nearly identical, with Nemesis, the deity of moderation both in word and deed. See Valckenaer on Herod. III. 40; Theætetus in Anthol. II. p. 515, iv. 7, ἔξεσαν Ἀδρήστειαν ἀριστώδινες Ἀθῆναι Δαίμον' ὑπερφιάλοις ἀντίπαλον μερόπων. She was represented with a cubit-rule and a bridle, as we learn from two inscriptions for her statue in Anthol. III. p. 202, ἡ Νέμεσις προλέγει τῷ πήχεϊ τῷ τε χαλινῷ, Μήτ' ἄμετρόν τι ποιεῖν, μήτ' ἀχάλινα λέγειν: and p. 203, ἡ Νέμεσις πῆχυν κατέχω· τίνος εἵνεκα; λέξεις· Πᾶσι παραγγέλλω, μηδὲν ὑπὲρ τὸ μέτρον: see too a hymn to Nemesis by Mesomedes in Anthol. II. p. 292, on which the notes of Jacobs should by all means be consulted [t]. Various etymologies are given by the grammarians for the name Adrastia. Some derive it from a town of the same name in the plain of Œsapus in Mysia, mentioned in Il. B. 828: others from Adrastus, a Phrygian prince, who is said to have been the first to build an altar to Nemesis, and to have given a name at once to her and to the town in which she was mainly worshipped and of which he was also the founder. Others again drew the word from ἄδραστος [u], inasmuch as she was a deity ἣν οὐκ ἄν τις ἀποδράσειεν. In Attica however the goddess was far better known by the title of Rhamnusia, which she derived from Rhamnus, now called *Euræo Castro*, a small town on the Euripus at the northern extremity of the plain of Marathon, where the ruins of her temple are still to be seen. It was here that her most celebrated statue was placed, carved, it was said, by Phidias out of a block of marble which the Persians brought over with them from Paros for the trophy which they expected to raise in their first invasion of Attica. See Pausan. I. 33, p. 81, and three Epigrams in Anthol. II. pp. 202, 515, III. p. 203.

937. θῶπτε, *flatter, fawn upon:*

[t] See also the note on v. 1070 below.
[u] The Ionic ἄδρηστος will be found in Herod. IV. 142.

ἐμοὶ δ' ἔλασσον Ζηνὸς ἢ μηδὲν μέλει.
δράτω, κρατείτω τόνδε τὸν βραχὺν χρόνον,
ὅπως θέλει· δαρὸν γὰρ οὐκ ἄρξει θεοῖς.
ἀλλ' εἰσορῶ γὰρ τόνδε τὸν Διὸς τρόχιν,
τὸν τοῦ τυράννου τοῦ νέου διάκονον·
πάντως τι καινὸν ἀγγελῶν ἐλήλυθε.

from θώψ. See Tim. Lex. Plat. p. 145, θῶπες· οἱ μετὰ ψεύδους καὶ θαυμασμοῦ τινὶ προσιόντες ἐπὶ κολακείᾳ: Plat. Theætet. p. 175, e, θῶπας λόγους explained by the Scholiast [x] ἀπατηλούς: Eur. Syl. fr. I. 5, θῶπα λόγον. Another instance of this verb is quoted by Hesychius from the Sisyphus [y]; but θωπεύω is the word used by Sophocles, Euripides, and Aristophanes, among whom also θωπεία, θώπευμα, and θωπικός, are to be found. Compare Soph. Elect. 395; ΗΛ. μή μ' ἐκδίδασκε τοῖς φίλοις εἶναι κακήν. ΧΡΥ. ἀλλ' οὐ διδάσκω· τοῖς κρατοῦσι δ' εἰκαθεῖν. ΗΛ. σὺ ταῦτα θώπευ'· οὐκ ἐμοὺς τρόπους λέγεις. ΧΡΥ. καλόν γε μέντοι μὴ 'ξ ἀβουλίας πεσεῖν.

— τὸν κρατοῦντ' ἀεί, equivalent to τὸν ἀεὶ κρατοῦντα, *each successive lord, whoever happens to be in power, the ruler of the day*. See instances of this use of ἀεὶ in Œd. Col. 1532, Philoct. 131; Hec. 1182, Orest. 889 ὑπὸ τοῖς δυναμένοισιν ὢν ἀεί, and especially Alcest. 716 with Monk's note.

938. ἔλασσον ἢ μηδέν. Compare v. 1013 (where however see the note) and the phrase παρ' οὐδὲν with a verb in Agam. 229, Eum. 213, 847.

940. ἄρξει θεοῖς. The genitive is more commonly found with ἄρχω and other words signifying *to govern*: see Matth. Gr. Gr. §. 360, *Obs.* 2, *a*.

941. ἀλλὰ—γάρ, *however*. "The proposition of which the cause is to be assigned is often omitted." Matth. Gr. Gr. §. 615, p. 1093, where he refers to Soph. Elect. 595, 619, Œd. Col. 988, Heracl. 480. See too Choeph. 375, Eum. 797. The proposition here omitted may be *I break off*.

— τρόχιν, *a runner, a courier*. Both the Scholiasts explain the word by ἄγγελος, to which Hesychius adds ἀκόλουθος. Of course Prometheus uses it very contemptuously. In Av. 79 the bird who announces himself as the ἀκόλουθος and διάκονος of the ἔποψ is called τροχίλος, a name well known to Athenian epicures: see Acharn. 876, Pax 1004.

942. διάκονον. The second syllable of this word is always long: see Philoct. 287, 497, Soph. Anten. fr. 141; Ion 396, Cycl. 31, Eur. Eurys. fr. IV. 1; Acharn. 1017, Av. 73, 74, 1253, 1323, Ecclesiaz. 1116; Brunck and Porson on Plut. 1170, Clarke on Il. A. 265. Accordingly διήκονος and διηκονέω occur in Herodotus, and διηκόνουν as the imperfect with the temporal augment in Cycl. 406.

943. καινόν. The Greeks constantly used καινὸν or νέον for *mischief* or *affliction* with κακὸν or

[x] P. 26.

[y] Æsch. fr. 217.

ΕΡΜΗΣ.

σὲ τὸν σοφιστὴν, τὸν πικρῶς ὑπέρπικρον,
τὸν ἐξαμαρτόντ' εἰς θεοὺς, ἐφημέροις
πορόντα τιμὰς, τὸν πυρὸς κλέπτην λέγω·
πατὴρ ἄνωγέ σ' οὔστινας κομπεῖς γάμους
αὐδᾶν, πρὸς ὧν τ' ἐκεῖνος ἐκπίπτει κράτους·
καὶ ταῦτα μέντοι μηδὲν αἰνικτηρίως,

πῆμα understood, as though they thought every change must be for the worse. See for καινὸν Œd. Col. 722, Hippol. 370, Herc. Fur. 1118, Orest. 790, 1503; for νέον Agam. 85, Æsch. Suppl. 1016, Antig. 242, 991, Philoct. 1229, Rhes. 39, Hippol. 794, 857, Helen. 602, Hec. 83, 178, 217. In Pers. 665 ἄχη is expressed after the two epithets καινὰ and νέα.

944. Compare Soph. Elect. 1445, Aj. 1228, Antig. 441, Med. 271: and see Matth. Gr. Gr. §. 276 on the force of the apposition here. For σοφιστὴν see also the note on v. 62.

— πικρῶς ὑπέρπικρον. Il. H. 97, ἦ μὲν δὴ λώβη τάδε γ' ἔσσεται αἰνόθεν αἰνῶς.

945. Most of the MSS. and all editions before Blomfield insert τὸν before ἐφημέροις, and at first sight the context would perhaps seem to require either that or for the sake of the metre Porson's correction κἀφημέροις. Several copies however omit the article, and Tate has well remarked that πορόντα is to be rendered *in having granted*, for the act of conferring these high privileges on mortals was the very act of offence against the gods. See vv. 9 and 29.

947. ἄνωγε. See Pors. Præf. Hec. p. XVII. and Matth. Gr. Gr. §. 224.

948. πρὸς ὧν τ' ἐκεῖνος. One single MS. has πρὸς ὧν γ' ἐκεῖνος, and Elmsley desired to adopt that reading if the particle was not dropped altogether. Blomfield with the approbation of Monk took the latter course. But Æschylus has so frequently used the Homeric relative ὅστε, that it would perhaps have been better to retain the particle, uniting it with ὧν, as Blomfield himself has done in Pers. 302[z]. The version then would be, *The father bids thee tell what nuptials thou art boasting of, by which he is to fall from his power.* Besides several instances in anapæstic systems and choral odes see Sept. 501, Pers. 297, 762, Eum. 25, 1024, where this form of the relative occurs in senarians and with scarcely any variation of the MSS. The Scholiast would render πρὸς ὧν τε *and by whom*, supplying ἀνθρώπων.

949. καὶ ταῦτα, *idque*. See Matth. Gr. Gr. §. 470, 6; and Eum. 112, 627, 904.

z V. 297, ed. Dindorf.

ἀλλ' αὔθ' ἕκαστ' ἔκφραζε· μηδέ μοι διπλᾶς
ὁδοὺς, Προμηθεῦ, προσβάλῃς· ὁρᾷς δ' ὅτι
Ζεὺς τοῖς τοιούτοις οὐχὶ μαλθακίζεται.
ΠΡ. σεμνόστομός γε καὶ φρονήματος πλέως
ὁ μῦθός ἐστιν, ὡς θεῶν ὑπηρέτου.
νέον νέοι κρατεῖτε καὶ δοκεῖτε δὴ
ναίειν ἀπενθῆ πέργαμ'· οὐκ ἐκ τῶνδ' ἐγὼ
δισσοὺς τυράννους ἐκπεσόντας ᾐσθόμην;
τρίτον δὲ τὸν νῦν κοιρανοῦντ' ἐπόψομαι
αἴσχιστα καὶ τάχιστα. μή τί σοι δοκῶ
ταρβεῖν ὑποπτήσσειν τε τοὺς νέους θεούς;

950. ἀλλ' αὔθ' ἕκαστ' ἔκφραζε. Compare Phœn. 494, quoted on v. 610, and see Valckenaer's note on the passage. Αὔθ' ἕκαστα means *particularly, with all circumstances, simply*, in opposition to the foldings and windings of *duplicity*; and takes the place here of ἁπλῷ λόγῳ in v. 610. According to Valckenaer the αὐθέκαστος was *a man who called a spade a spade.*

— μηδέ μοι διπλᾶς Ὁδοὺς—προσβάλῃς, *and do not force upon me two journeys*, that is, do not make me come back with further questions.

953. σεμνόστομος. Σεμνὸς both simply and in composition often means *dignified* ironically: see Aj. 1107 τὰ σέμν' ἔπη, *your big words*, Œd. Tyr. 556, Hippol. 490, 1064, Alcest. 773, Androm. 234; and compare Troad. 424 ἦ δεινὸς ὁ λάτρις.

954. ὡς θεῶν ὑπηρέτου, either *considering it comes from a servant of the gods, for a servant*, or *as was to be expected from a servant of the gods*; for we may make either ὑπηρέτου or θεῶν the emphatic word. The former will perhaps appear more probable on comparison of vv. 969, 983. See Pers. 1023, Agam. 614, Choeph. 715; and Matth. Gr. Gr. §. 628, 3, *e*.

956. ἀπενθῆ, *to grief impregnable, "where joy for ever dwells"*[a].

— πέργαμα. So Milton *P. L.* II. 63, *Heaven's high towers*: see also 129, *The towers of Heaven are fill'd with armed watch, that render all access Impregnable*: and 343, *Heaven, whose high walls fear no assault or siege Or ambush from the deep.* The Scholiast on Plato, p. 60 ed. Ruhnken, explains πέργαμα by τὰ ὑψηλά: see Philoct. 353, Phœn. 1098, 1176, Orest. 1389.

957. δισσοὺς τυράννους. Cœlus or Uranus, and Saturn: see Agam. 167, 171.

959. After αἴσχιστα καὶ τάχιστα the participle ἐκπεσόντα must of course be supplied.

— μή. See note on v. 247.

960. ὑποπτήσσειν. See v. 29, and the note there.

[a] Milton *P. L.* I. 250.

πολλοῦ γε καὶ τοῦ παντὸς ἐλλείπω. σὺ δὲ
κέλευθον ἥνπερ ἦλθες ἐγκόνει πάλιν·
πεύσει γὰρ οὐδὲν ὧν ἀνιστορεῖς ἐμέ.
ΕΡ. τοιοῖσδε μέντοι καὶ πρὶν αὐθαδίσμασιν
ἐς τάσδε σαυτὸν πημονὰς καθώρμισας.
ΠΡ. τῆς σῆς λατρείας τὴν ἐμὴν δυσπραξίαν,
σαφῶς ἐπίστασ', οὐκ ἂν ἀλλάξαιμ' ἐγώ.
κρεῖσσον γὰρ οἶμαι τῇδε λατρεύειν πέτρᾳ
ἢ πατρὶ φῦναι Ζηνὶ πιστὸν ἄγγελον.

961. *πολλοῦ γε καὶ τοῦ παντὸς ἐλλείπω.* Compare v. 1006, and see Matth. Gr. Gr. §. 297 and §. 355, *Obs.* 2. Blomfield observes that the phrase *ὅλῳ καὶ παντὶ διαφέρει*, which is explained by Schol. Plat. p. 165 ed. Ruhnken, is not very different. It is used often by Plato, and in Phæd. p. 79, e, we have *ὅλῳ καὶ παντὶ ὁμοιότερον.*

962. *ἐγκόνει : ἀντὶ τοῦ σπεῦδε* Suid. and Schol. Acharn. 1088: *ἐγκονεῖτε· ἀντὶ τοῦ ἐνεργεῖτε, ταχύνατε, ἐπεὶ οἱ τρέχοντες κόνεως πληροῦνται* Schol. Plut. 255. See Aj. 811, 988, Trach. 1255, Herc. Fur. 521, Hec. 507, Acharn. 1088, Vesp. 240, Av. 1324, Ecclesiaz. 489, Plut. 255: see also Sept. 60, where *κονίω* is used in nearly the same sense.

965. *καθώρμισας.* This word properly means *to bring a ship into port, to come to moorings.* The tragedians not unfrequently employ a kind of studied contradiction in terms to give greater force to their metaphors: see particularly Œd. Tyr. 423.

966. *λατρείας,* properly *service for hire.* *Λατρεύει· ἐλεύθερος ὢν δουλεύει* Hesych. See Aj. 503, Trach. 830, Troad. 824, Phœn. 225. *Λάτρευμα* occurs in Trach. 357, Troad. 1106, Iph. Taur. 1275; and *λάτρις, a hireling,* in Trach. 70 and often in Euripides[b]. In Æsch. Suppl. 1101 *λατρὸν* means *hire* or rather *rent.*

968, 969. Compare Milton P. L. I. 261, *In my choice To reign is worth ambition, though in Hell; Better to reign in Hell, than serve in Heaven:* II. 251, *Unacceptable, though in Heaven, our state Of splendid vassalage:* on the other side VI. 183, *Reign thou in Hell, thy kingdom; let me serve In Heaven God ever blest, and his divine Behests obey, worthiest to be obey'd:* and Mason's Caractacus, *Thou art a king, a sovereign o'er frail man; I am a Druid, servant of the Gods: Such service is above such sovereignty*[c].

968. *λατρεύειν, to lackey:* a verb used by Milton in Comus. See also Timon of Athens IV. 3, *Will these moss'd trees, That have outlived the eagle,* page *thy heels, And skip when thou point'st out?*

b See especially Ion 4, Ἑρμῆν, μεγίστῳ Ζηνὶ δαιμόνων λάτριν.
c Mason's Works, vol. II. p. 107, ed. 1811.

οὕτως ὑβρίζειν τοὺς ὑβρίζοντας χρεών.
ΕΡ. χλιδᾶν ἔοικας τοῖς παροῦσι πράγμασι.
ΠΡ. χλιδῶ; χλιδῶντας ὧδε τοὺς ἐμοὺς ἐγὼ
ἐχθροὺς ἴδοιμι· καὶ σὲ δ' ἐν τούτοις λέγω.
ΕΡ. ἦ κἀμὲ γάρ τι ξυμφοραῖς ἐπαιτιᾷ;
ΠΡ. ἁπλῷ λόγῳ τοὺς πάντας ἐχθαίρω θεούς,
ὅσοι παθόντες εὖ κακοῦσί μ' ἐκδίκως.
ΕΡ. κλύω σ' ἐγὼ μεμηνότ' οὐ σμικρὰν νόσον.

971. χλιδᾶν, *to luxuriate, to revel, to take delight.* See Choeph. 137, and the note on v. 436.

972. χλιδῶντας ὧδε τοὺς ἐμοὺς ἐγὼ Ἐχθροὺς ἴδοιμι. See note on v. 864, and compare Plaut. Asin. V. 1, 13, Utinam male qui mihi volunt sic rideant.

973. καὶ—δὲ, *moreover.* The ellipsis may be thus filled up, καὶ οὐ τοῦτο μόνον λέγω, σὲ δὲ κ. τ. λ., or without supposing any ellipsis at all καὶ may at once be rendered *also.* In Homer these words are never separated, but in Attic writers the emphatic word of the clause is placed between them as in this passage. Porson however on Orest. 614 expressed his conviction that these conjunctions are not to be found together in the same clause in the tragedians or in writers of their age except by errors of transcribers; and accordingly Blomfield after Elmsley reads here καὶ σέ γε. ʀut Schæfer on Longus p. 350, ɜrmann on Viger note 345 b, and Seidler on Eur. Elect. 1117, contend strongly against Porson's opinion: and it must be owned that if that opinion is correct, the transcribers of Æschylus alone have erred very grievously, for they have unanimously agreed to leave this proscribed pair in Pers. 153, 546, Choeph. 879, Eum. 65, 406, and Suppl. 809, besides Dan. fr. 37, 1, as well as in the verse before us. At the same time it must also be owned that καὶ—γε frequently occur with one word interposed, as in vv. 73, 307, 622 above, Sept. 997, Pers. 1035, Suppl. 338, 468.

974. See note on v. 745. Valckenaer on Phœn. 632 reads ξυμφορᾶς, which he shews to be the usual construction with ἐπαιτιάομαι: see too Matth. Gr. Gr. §. 369. But the dative may be rendered *on account of* according to §. 398, *b.*

975. In Av. 1547 Prometheus says μισῶ δ' ἅπαντας τοὺς θεοὺς ὡς οἶσθα σύ.

977. κλύω, not *I hear from others, I am informed,* but *I gather from your own words, I perceive:* νοῶ σε μεμηνότα Schol. A. αἰσθάνομαι B. Hesychius too explains κλύειν by ἀκούειν, αἰσθάνεσθαι: and ἀκούω is used in this sense in v. 448. For the use of the participle μεμηνότα where in Latin we should have the infinitive mood see Matth. Gr. Gr. §. 548, 1; for the government of νόσον see §. 408. —σμικράν. Wellauer and Scholefield read μικρὰν with all the MSS.

ΠΡ. *νοσοῖμ᾽ ἄν, εἰ νόσημα τοὺς ἐχθροὺς στυγεῖν.*
ΕΡ. *εἴης φορητὸς οὐκ ἄν, εἰ πράσσοις καλῶς.*
ΠΡ. *ὤμοι.* ΕΡ. *τόδε Ζεὺς τοὔπος οὐκ ἐπίσταται.*
ΠΡ. *ἀλλ᾽ ἐκδιδάσκει πάνθ᾽ ὁ γηράσκων χρόνος.*
ΕΡ. *καὶ μὴν σύ γ᾽ οὔπω σωφρονεῖν ἐπίστασαι.*
ΠΡ. *σὲ γὰρ προσηύδων οὐκ ἂν ὄνθ᾽ ὑπηρέτην.*
ΕΡ. *ἐρεῖν ἔοικας οὐδὲν ὧν χρῄζει πατήρ.*
ΠΡ. *καὶ μὴν ὀφείλων γ᾽ ἂν τίνοιμ᾽ αὐτῷ χάριν.*
ΕΡ. *ἐκερτόμησας δῆθεν ὡς παῖδ᾽ ὄντα με.*
ΠΡ. *οὐ γὰρ σὺ παῖς τε κἄτι τοῦδ᾽ ἀνούστερος,*
*εἰ προσδοκᾷς ἐμοῦ τι πευσεῖσθαι πάρα ;*
*οὐκ ἔστιν αἴκισμ᾽ οὐδὲ μηχάνημ᾽ ὅτῳ*
*προτρέψεταί με Ζεὺς γεγωνῆσαι τάδε,*
*πρὶν ἂν χαλασθῇ δεσμὰ λυμαντήρια.*
*πρὸς ταῦτα ῥιπτέσθω μὲν αἰθαλοῦσσα φλὸξ,*

See Schæfer on Greg. Cor. p. 500, and Elmsley on Med. 361 with Præf. Œd. Tyr. p. ix.

979. Compare Æsch. fr. 272 *ἦ βαρὺ φόρημ᾽ ἄνθρωπος εὐτυχῶν ἄφρων,* fr. 281, and Aj. 1122.

980. *τόδε τοὔπος,* that is, *ὤμοι.* Jupiter has no occasion to utter this exclamation.

981. *ὁ γηράσκων χρόνος.* Compare Eum. 286.

982. *καὶ μὴν, and yet : καὶ ἔτι* Hesych. See Matth. Gr. Gr. §§. 605, 621. Μὴν, though it should be rendered *indeed,* has very nearly the sense of *but* in v. 268.

983. *I do not ; for else I should not* &c.

984. Soph. Elect. 1048, *φρονεῖν ἔοικας οὐδὲν ὧν ἐγὼ λέγω.*

985. This verse is bitterly ironical : *In sooth I am bound as his debtor to requite his kindness.*

986. Κερτομέω generally means *to revile* or *to taunt :* here it is *to mock,* as in Philoct. 1235, Helen. 619, 1229, Cycl. 687. Δῆθεν generally marks severe irony ; see v. 202, Trach. 382, Rhes. 719, Orest. 1119, 1320, Thuc. I. 92, 127, Herod. I. 59, 73.

— *ὡς παῖδ᾽ ὄντα, as though I were a child.* The next line shews that we should not with the Scholiast translate *παῖδα a servant.* Compare Agam. 277 ; Il. Υ. 200, *Πηλείδη, μὴ δή μ᾽ ἐπέεσσί γε νηπύτιον ὣς ἔλπεο δειδίξεσθαι· ἐπεὶ σάφα οἶδα καὶ αὐτὸς ἠμὲν κερτομίας ἠδ᾽ αἴσυλα μυθήσασθαι :* Plat. Crit. p. 46, c, *οὐδ᾽ ἂν πλείω τῶν νῦν παρόντων ἡ τῶν πολλῶν δύναμις ὥσπερ παῖδας ἡμᾶς μορμολύττηται.*

987. Compare Æsch. fr. 295, 2 ; Antig. 64 ; Hippol. 914, Hec. 667.

992. Compare Eur. Syl. fr. I. *πρὸς ταῦτ᾽ ἴτω μὲν πῦρ, ἴτω δὲ φάσ-*

λευκοπτέρῳ δὲ νιφάδι καὶ βροντήμασι
χθονίοις κυκάτω πάντα καὶ ταρασσέτω·
γνάμψει γὰρ οὐδὲν τῶνδέ μ' ὥστε καὶ φράσαι
πρὸς οὗ χρεών νιν ἐκπεσεῖν τυραννίδος.
ΕΡ. ὅρα νυν εἴ σοι ταῦτ' ἀρωγὰ φαίνεται.
ΠΡ. ὦπται πάλαι δὴ καὶ βεβούλευται τάδε.
ΕΡ. τόλμησον, ὦ μάταιε, τόλμησόν ποτε

γανα, Πίμπρη, κάταιθε σάρκας, ἐμπλήσθητί μου Πίνων κελαινὸν αἷμα· πρόσθε γὰρ κάτω Γῆς εἶσιν ἄστρα, γῆ δ' ἄνεισ' εἰς αἰθέρα, Πρὶν ἐξ ἐμοῦ σοι θῶπ' ἀπαντῆσαι λόγον. See too Acharn. 659.

— πρὸς ταῦτα ῥιπτέσθω. See the note on v. 713. Burges would read χριμπτέσθω, which he thinks will not only support the metre, but will also imply not merely the hurling of the lightning but likewise its reaching the object of its fury. It does not however appear that Prometheus in these lines, any more than Lear in his passionate exclamations in the storm, intends any direct application to himself. If he does, the passage from v. 1043 to v. 1053 is little better than mere repetition, a sort of fumum ex fulgore; whereas in fact the introduction of ἐπ' ἐμοὶ there adds much to the interest and poetry of the scene, and forms the climax of his obstinate audacity.

— *αἰθαλοῦσσα, glowing:* from αἰθαλόεις. All the MSS. have but one σ: the correction was made by Canter, and is confirmed by Valckenaer on Phœn. 534. Compare v. 184 of that play, κεραύνιόν τε πῦρ αἰθαλόεν.

993. νιφάδι, *show-shower*. The word is used metaphorically in Sept. 212. Reisig thinks that λευκοπτέροις νιφάσι, which some MSS. have, is more poetical.

— βροντήμασι χθονίοις. Compare Æsch. Hedon. fr. 54, 10, ὥσθ' ὑπογείου βροντῆς: Œd. Col. 1606, κτύπησε μὲν Ζεὺς χθόνιος: Eur. Elect. 748, ὥστε νερτέρα βροντὴ Διός: Hipp. 1201, ἔνθεν τις ἠχὼ χθόνιος ὡς βροντὴ Διὸς Βαρὺν βρόμον μεθῆκε: Av. 1750, ὦ χθόνιαι βαρυαχέες Ὀμβροφόροι θ' ἅμα βρονταὶ, Αἷς δὲ νῦν χθόνα σείει.

994. κυκάτω. Photius says that κυκᾶν properly means ταράττειν τὰ ἄλφιτα, *to knead*. The word occurs in Soph. Elect. 733, and several times both properly and metaphorically in Homer and in Aristophanes, who frequently joins ταράσσω with it. See Acharn. 688, Equit. 251, 692, 865; Pax 320, ὡς κυκάτω καὶ πατείτω πάντα καὶ ταραττέτω, Οὐ γὰρ ἂν χαίροντες ἡμεῖς τήμερον παυσαίμεθ' ἄν: and the celebrated passage in Acharn. 530, ἐντεῦθεν ὀργῇ Περικλῆς οὑλύμπιος Ἤστραπτεν, ἐβρόντα, ξυνεκύκα τὴν Ἑλλάδα.

995. γνάμψει. See v. 163, and the note there; Il. A. 569, B. 14, I. 510; Thuc. III. 58; Milton *P. L.* I. 94 quoted on v. 237.

299. τόλμησον—ὀρθῶς φρονεῖν. So Hor. Epist. I. 2, 40, sapere aude. See note on v. 14.

1000. πρὸς, *according to*. See Sept. 519; Hippol. 701, πρὸς τὰς τύχας γὰρ τὰς φρένας κεκτήμεθα:

πρὸς τὰς παρούσας πημονὰς ὀρθῶς φρονεῖν.
ΠΡ. ὀχλεῖς μάτην με κῦμ' ὅπως παρηγορῶν.
εἰσελθέτω σε μήποθ' ὡς ἐγὼ Διὸς
γνώμην φοβηθεὶς θηλύνους γενήσομαι
καὶ λιπαρήσω τὸν μέγα στυγούμενον
γυναικομίμοις ὑπτιάσμασιν χερῶν
λῦσαί με δεσμῶν τῶνδε· τοῦ παντὸς δέω.
ΕΡ. λέγων ἔοικα πολλὰ καὶ μάτην ἐρεῖν·
τέγγει γὰρ οὐδὲν οὐδὲ μαλθάσσει κέαρ

Helen. 321, πρὸς τὰς τύχας τὸ χάρμα τοὺς γόους τ' ἔχε: and Matth. Gr. Gr. §. 591, δ.

1001. Butler after Morell renders this line *Tu mihi, velut fluctus, molestus es persuadendo*, making Prometheus compare himself to a rock and the words of Mercury to the waves which dash harmlessly against its base; and quotes Virg. Æn. VII. 586, Ille, velut pelagi rupes immota, resistit: Ut pelagi rupes, magno veniente fragore, Quæ sese, multis circum latrantibus undis, Mole tenet; scopuli nequidquam et spumea circum Saxa fremunt, laterique illisa refunditur alga. Elmsley however on Œd. Tyr. 445 makes a pause before μάτην, separating ὀχλεῖς from the rest of the verse; *Molestus es, frustra me velut fluctum suadere conatus, thou troublest me, idly exhorting as thou might'st a wave.* Compare Med. 28; Androm. 537, τί με προσπίτνεις ἁλιὰν πέτραν Ἢ κῦμα λιταῖς ὣς ἀγορεύων: Merchant of Venice IV. 1, *You may as well go stand upon the beach And bid the main flood bate his usual height:* Samson Agon. 960, *I see thou art implacable, more deaf To prayers than winds and seas.*

1004. Compare Milton *P. L.* I. 106; *All is not lost: the unconquerable will, And study of revenge, immortal hate, And courage never to submit or yield, And what is else not to be overcome; That glory never shall his wrath or might Extort from me. To bow and sue for grace With suppliant knee——were low indeed.*

1005. γυναικομίμοις, *womanish.* Soph. fr. 706, Bacch. 980, Eur. Antiop. fr. XXI.

—ὑπτιάσμασιν, *up-turnings.* Suidas on ὕπτιος quotes from an unknown writer προθυμίᾳ τῇ πάσῃ ἀναπετάσαντες τὰς πύλας ἐδέξαντο ὑπτίαις χερσὶ τοὺς πολεμίους. See too Ecclesiaz. 782, ἕστηκεν ἐκτείνοντα τὴν χεῖρ' ὑπτίαν, Οὐχ ὥς τι δώσοντ', ἀλλ' ὅπως τι λήψεται. The supinæ manus of the attitude of prayer are mentioned in Hor. Od. III. 23, 1, Ov. Metam. VIII. 681, Virg. Æn. III. 176, IV. 205.

1008. τέγγει. From τέγγω, *to moisten*, as in v. 401, τέγγομαι signifies metaphorically *to be softened, to yield.* Compare Hippol. 302, οὐδὲ γὰρ τότε Λόγοις ἐτέγγεθ' ἥδε νῦν τ' οὐ πείθεται: Lysistr. 550, χωρεῖτ' ὀργῇ, καὶ μὴ τέγγεσθε. See Tim. Lex. Plat. and Schol. Plat. p. 149, τέγγεσθαι· εἴκειν, ἐνδιδόναι,

λιταῖς· δακὼν δὲ στόμιον ὡς νεοζυγὴς
πῶλος βιάζει καὶ πρὸς ἡνίας μάχει.
ἀτὰρ σφοδρύνει γ' ἀσθενεῖ σοφίσματι.
αὐθαδία γὰρ τῷ φρονοῦντι μὴ καλῶς
αὐτὴ καθ' αὑτὴν οὐδενὸς μεῖον σθένει.

and Ruhnken's note on the former. The negative ἄτεγκτος is more common in this metaphorical sense, as in Æsch. fr. 405 ἄτεγκτος παρηγορήμασιν, Œd. Tyr. 336, Herc. Fur. 833, Thesmoph. 1047; Ælian quoted by Suidas on the word, οἰκτόν γε μὴν καὶ δάκρυα ἐμβαλοῦσα, ὡς καὶ πάντας τοὺς ἀτέγκτους τε καὶ ἀτεράμονας τέγξαι. Ruhnken quotes from two MS. Lexicons, ἄτεγκτος· ἄπειστος καὶ ἀναίσθητος ἄνθρωπος, ὁ μήτε παραινέσει μήτε φόβῳ τὴν πώρωσιν καὶ τὸ τοῦ ἤθους σκληρὸν τεγγόμενος καὶ μαλαττόμενος.

— οὐδὲ μαλθάσσει κέαρ Λιταῖς. All the MSS. have οὐδὲ μαλθάσσει λιταῖς 'Εμαῖς, the edition of Robortellus alone giving οὐδὲ μαλθάσσει κέαρ λιταῖς 'Εμαῖς, whence Porson formed the reading in the text by rejecting the pronoun. Elmsley however suspected that the transcriber of the MS. which Robortellus used only obtained the word κέαρ from v. 379, ἐάν τις ἐν καιρῷ γε μαλθάσσῃ κέαρ, and that the old reading was genuine.

1009. δακὼν δὲ στόμιον κ. τ. λ. Compare Eur. Æol. fr. XIX. 3, εἰκὸς σφαδάζειν ἦν ἄν, ὡς νεόζυγα Πῶλον χαλινὸν ἀρτίως δεδεγμένον: Milton *P. L.* IV. 857, *The Fiend replied not, overcome with rage; But, like a proud steed rein'd, went haughty on, Champing his iron curb.* From Eustath. on Odyss. E. 313, p. 1538, 50, it appears that Æschylus[d] called such a horse στόμις.

— στόμιον. See note on v. 287; Hippol. 1223, αἱ δ' ἐνδακοῦσαι στόμια πυριγενῆ γνάθοις Βίᾳ φέρουσιν: Plat. Phædr. p. 254, d, καὶ ἐπειδὴ ἐγγὺς ἦσαν, ἐγκύψας καὶ ἐκτείνας τὴν κέρκον, ἐνδακὼν τὸν χαλινὸν μετ' ἀναιδείας ἕλκει: Xen. Equestr. VI. 9, ὁ δὲ ἄγαν εἰς ἄκρον τὸ στόμα καθιέμενος [τὸν χαλινὸν] ἐξουσίαν παρέχει συνδάκνοντι τὸ στόμιον μὴ πείθεσθαι.

1010. πρὸς ἡνίας μάχει. Virg. Æn. XI. 599; Fremit æquore toto Insultans sonipes, et pressis pugnat habenis Huc obversus et huc.

1011. σφοδρύνει, *thou art violent.* A very rare word, derived from σφόδρα, which itself will scarcely be found in the tragedians.

— ἀσθενεῖ σοφίσματι. See vv. 62, 944.

1012. Compare v. 1034, Œd. Tyr. 549, Antig. 1028.

1013. αὐτὴ καθ' αὑτὴν, *by itself alone.* The force of καθ' αὑτὴν is well shewn in Vesp. 786, καλῶς, 'Οτιὴ κατ' ἐμαυτὸν κοὐ μεθ' ἑτέρου λήψομαι: and αὐτὸς is frequently prefixed.

— οὐδενὸς μεῖον σθένει. This emendation of Stanley's has been adopted by Brunck, Porson, Schütz, and Blomfield; but the reading of all the MSS. and ear-

[d] Fr. 335.

σκέψαι δ', ἐὰν μὴ τοῖς ἐμοῖς πεισθῇς λόγοις,
οἷός σε χειμὼν καὶ κακῶν τρικυμία
ἔπεισ' ἄφυκτος· πρῶτα μὲν γὰρ ὀκρίδα
φάραγγα βροντῇ καὶ κεραυνίᾳ φλογὶ
πατὴρ σπαράξει τήνδε, καὶ κρύψει δέμας

lier editions, οὐδενὸς μεῖζον σθένει, is retained by Wellauer and Scholefield. The latter translates it, *æque ac nihil valet;* the former more accurately, *ipsa per se nihil* vel potius *neminem superat.* "Οὐδενὸς μεῖζον σθένει, *nullam rem viribus superat,* is equivalent to πάντων ἔλασσον σθένει, *rebus omnibus* (vel infirmissimis) *infirmior est.* In support of μεῖζον the editors might have quoted Demosth. Olynth. II. p. 23, 5, of the soldiers of Philip, ὡς δ' ἐγώ τινος ἤκουον— οὐδένων εἰσὶ βελτίους, that is ἁπάντων εἰσὶ χείρους." Philolog. Mus. I. 244. A somewhat similar phrase occurs ten lines lower down in the same page of Demosthenes, ἐν οὐδενὸς εἶναι μέρει: and another in Theophrast. Char. X. φοροῦντας ἐλάττω τῶν μικρῶν τὰ ἱμάτια. Tate quotes v. 938 to justify the alteration: Reisig refers to the explanation of Schol. A. ἴσον ἐστὶ τῷ μηδενί, and to Œd. Col. 918 καί μοι πόλιν κένανδρον ἢ δούλην τινὰ Ἔδοξας εἶναι, κἄμ' ἴσον τῷ μηδενί.

1014. σκέψαι, *consider, reflect.* Œd. Tyr. 584, Soph. Elect. 442, Aj. 1028; Eur. Suppl. 476, Troad. 931, Orest. 1291, Iph. Aul. 1377.

1015. τρικυμία. Every third wave was supposed to be of surpassing magnitude and fury. See Plat. Rep. V. p. 472, a, μόγις μοι τὼ δύω κύματε ἐκφυγόντι νῦν τὸ μέγιστον καὶ χαλεπώτατον τῆς τρικυμίας ἐπάγεις: Plutarch. de Ser. Num. Vind. vol. VIII. p. 173 ed. Reiske, τί γὰρ δεῖ τὸ τρίτον ἐπενεγκεῖν κῦμα καὶ προσκατακλύσαι τὸν λόγον, εἰ τὰ πρότερα μὴ δυνατός ἐστι διώσασθαι: Menand. fr. inc. VII. 8, ἑτέραν περιμεῖναι χἀτέραν τρικυμίαν: Hippol. 1213, αὐτῷ δὲ σὺν κλύδωνι καὶ τρικυμίᾳ Κῦμ' ἐξέθηκε ταῦρον: Troad. 83, Αἴγαιον πόρον Τρικυμίαις βρέμοντα καὶ δίναις ἁλός: Plat. Euthyd. p. 293, a, σῶσαι ἡμᾶς ἐκ τῆς τρικυμίας τοῦ λόγου. The Latin translation of τρικυμία is *fluctus decumanus;* for the Romans, as we learn from Festus, thought every tenth wave the largest. See Ov. Trist. I. 2, 49, Qui venit hic fluctus, fluctus supereminet omnes; Posterior nono est, undecimoque prior: Metam. XI. 530, Vastius insurgens decimæ ruit impetus undæ. Hence decumanus was used to express size, and we read of decumana ova, decumana pyra, and the decumana porta[e], that gate in a Roman camp which was in the rear and furthest from the enemy.

1016. ὀκρίδα, *rugged.* See note on v. 282.

1018. σπαράξει, *shall rend.* Med. 1217, Androm. 1209, Iph. Aul. 1459, Acharn. 688. The compound διασπαράσσω occurs in Pers. 195.

[e] Liv. X. 32. Lipsius however gives another derivation.

*τὸ σὸν, πετραία δ' ἀγκάλη σε βαστάσει.*
*μακρὸν δὲ μῆκος ἐκτελευτήσας χρόνου*
*ἄψορρον ἥξεις ἐς φάος· Διὸς δέ τοι*
*πτηνὸς κύων δαφοινὸς αἰετὸς λάβρως*
*διαρταμήσει σώματος μέγα ῥάκος,*

1019. πετραία ἀγκάλη. See Choeph. 587.

1021. ἄψορρον, *back again*: from ἄψ, a very common Homeric adverb. The word is used several times by Sophocles, as in Œd. Tyr. 430, οὐ πάλιν Ἄψορρος οἴκων τῶνδ' ἀποστραφεὶς ἄπει; Blomfield indeed would prefer ἄψορρος here, but the adverbial form is fully warranted by Soph. Elect. 53 ἄψορρον ἥξομεν πάλιν.

— Διὸς δέ τοι. Reisig affirms that τοι is never used in mere narrative, in simplici narratione, and corrects from one MS. Διὸς δ' ἔτι.

1022. πτηνὸς κύων. Compare Agam. 136, and see note on v. 803. We have an epithet of the same kind in Sept. 64 κῦμα χερσαῖον.

— δαφοινὸς, *murderous, bloodthirsty*. See Schol. Il. Σ. 538; δηλοῖ δὲ τὸ δαφοινὸν τὸ σφόδρα φονικόν· δαφοινοὶ θῶες (Il. Λ. 474) καὶ δράκων δαφοινός (Β. 308). But in this latter place it means *blood-red*, for the words ἐπὶ νῶτα are inserted: so also in Κ. 23, δαφοινὸν δέρμα λέοντος, and in Σ. 538, εἷμα δ' ἔχ' ἀμφ' ὤμοισι δαφοινεὸν αἵματι φωτῶν: and so perhaps in Pind. Nem. 142, δαφοινὸν ἄγραν of the eagle. See Choeph. 607; Alcest. 580, λεόντων ἁ δαφοινὸς ἴλα. The word is derived from φοινός (Il. Π. 151, παρήϊον αἵματι φοινόν), and δά, which as well as ζά was the Doric or Æolic form of διά in composition. On this prefix, which is said by the grammarians ἐπίτασιν δηλοῦν, consult by all means Kidd on Dawes M. C. pp. 346 and 144 ed. 1827, and Matth. Gr. Gr. §. 15: see also Müller's *Dorians* Append. VIII. §. 5, vol. II. p. 494. Besides δαφοινός we have δάπεδον[f] in Choeph. 798, and often in Euripides and Aristophanes; δάσκιος in Pers. 316, Æsch. Suppl. 93, Trach. 13, Bacch. 218, Thesmoph. 998; δαῦλος in Æsch. Suppl. 92 and Glauc. fr. 27; ζαπληθής in Pers. 316; ζάπυρος in v. 1084; ζαμενής in Aj. 137; ζάθεος very often in Euripides and in Nub. 283 and Ran. 383; ζάπλουτος in Androm. 1282, Eur. Bell. fr. XX. 6; and ζάχρυσος in Rhes. 370, 439, Alcest. 498, and Iph. Taur. 1111.

— αἰετός. See Porson Præf. Hec. p. IV. Elmsley Præf. Œd. Tyr. p. ix.

— λάβρως, *violently, ravenously*. See note on v. 327. Herc. Fur. 253, λάβρον δράκοντος ἐξερημώσας γένυν.

1023. διαρταμήσει, *shall tear asunder*. See Prom. Sol. fr. 179, 10; Jam tertio me quoque funesto die Tristi advolatu, aduncis lacerans unguibus, Jovis satelles pastu *dilaniat* fero: Alcest. 494, ἀλλ' ἄνδρας ἀρταμοῦσι λαιψηραῖς γνάθοις: Eur. Elect. 816, ὅστις ταῦρον

[f] See note on v. 829.

ἄκλητος ἕρπων δαιταλεὺς πανήμερος,
κελαινόβρωτον δ' ἧπαρ ἐκθοινήσεται.

ἀρταμεῖ καλῶς: Hesych. ἀρταμεῖν· κατακόπτειν. Εὐριπίδης Πελιάσιν[g]. The Etymologist[h] derives ἄρταμος *a cook* from διαρτάω *to portion* or *divide*, ὁ διαρτῶν τὰ κρέα, whence he says comes ἀρταμῆσαι, κρεανομῆσαι. The Scholiast on Opp. Hal. 622 explains διαρταμέοντες by διακόπτοντες, and adds ἄρταμος πᾶς σφαγεὺς καὶ φονεύς· κυρίως δὲ ὁ μάγειρος, ὁ κατὰ ἄρθρα τέμνων. In Bekker's Anecd. p. 447, 5, ἄρταμος is explained by κρεουργὸς and μάγειρος, and is quoted from Sophocles[i] in the sense of φονεύς.

1023. σώματος μέγα ῥάκος, *thy huge mangled body.* Compare Phœn. 1528, ἀδελφῶν Οὐλόμεν' αἰκίσματα δισσῶν. Ῥάκος is literally *a rag*, as in Philoct. 39, 274, Helen. 1079, Rhes. 712; whence ῥάκιον and ῥακιοσυρραπτάδης, an epithet given by Æschylus to Euripides in Ran. 842. In Plut. 1065, τοῦ προσώπου τὰ ῥάκη are *wrinkles*. The last syllable of μέγα is here made long before ρ: see the note on v. 713, and Monk on Hippol. 461.

1024. ἄκλητος, *unbidden, uninvited.* See Choeph. 838, Aj. 289, Rhes. 399, Iph. Aul. 457; Thuc. I. 118, καὶ αὐτὸς ἔφη ξυλλήψεσθαι καὶ παρακαλούμενος καὶ ἄκλητος: VI. 87, φαμὲν γὰρ—ξύμμαχοι ἀδικουμένοις οὐκ ἄκλητοι παρακληθέντες δὲ ἥκειν.

— δαιταλεὺς, *a banquetter, a guest.* There was a play of Aristophanes which bore the name of Δαιταλῆς. In Cycl. 610, τοῦ ξένων δαιτύμονος is said of the Cyclop.

— πανήμερος: διὰ πάσης τῆς ἡμέρας Schol. B. *throughout the day*, not *every day:* see the lines lately quoted from Cicero's translation of a passage in Prom. Sol. So πανῆμαρ and πανημέριος in Homer, and πανήμερος in Trach. 660 and Ran. 387. See Hes. Theog. 523; καί οἱ ἐπ' αἰετὸν ὦρσε τανύπτερον· αὐτὰρ ὅγ' ἧπαρ Ἤσθιεν ἀθάνατον, τὸ δ' ἀέξετο ἶσον ἁπάντη Νυκτὸς, ὅσον πρόπαν ἦμαρ ἔδοι τανυσίπτερος ὄρνις. He then adds Τὸν μὲν ἄρ' Ἀλκμήνης καλλισφύρου ἄλκιμος υἱὸς Ἡρακλέης ἔκτεινε, κακὴν δ' ἀπὸ νοῦσον ἄλαλκεν Ἰαπετιονίδῃ, καὶ ἐλύσατο δυσφροσυνάων.

1025. κελαινόβρωτον, *supplying a black feast.* Dr. Darwin in a note on Cant. III. v. 371 of his *Loves of the Plants* is strongly inclined to think that the ancient fable of Prometheus with the eagle or vulture perpetually gnawing his liver is an allegory implying the effects of spirituous liquors upon habitual dram-drinkers.

— ἐκθοινήσεται. Θοίνη *a banquet* occurs in v. 530 and in Æsch. fr. 266, 6; and in Agam. 1502 Atreus is called χαλεπὸς θοινατήρ: but except these places no form of this word remains in Æschylus, nor perhaps in Sophocles. But it is of very frequent occurrence in Euripides, who uses θοίνη, θοινάω, θοίναμα, θοινατήριον, and θοινάτωρ. Some interest is attached to the word from a passage in Aristot. Poet. XXII. ed. Graefenhan, XXXVII. ed. Tyrwhitt

g Eur. Pel. fr. XII. h P. 149, 55. i Fr. 848.

τοιοῦδε μόχθου τέρμα μή τι προσδόκα,
πρὶν ἂν θεῶν τις διάδοχος τῶν σῶν πόνων
φανῇ, θελήσῃ τ' εἰς ἀναύγητον μολεῖν
Ἅιδην κνεφαῖά τ' ἀμφὶ Ταρτάρου βάθη.
πρὸς ταῦτα βούλευ'· ὡς ὅδ' οὐ πεπλασμένος
ὁ κόμπος, ἀλλὰ καὶ λίαν εἰρημένος·
ψευδηγορεῖν γὰρ οὐκ ἐπίσταται στόμα
τὸ δῖον, ἀλλὰ πᾶν ἔπος τελεῖ. σὺ δὲ
πάπταινε καὶ φρόντιζε, μηδ' αὐθαδίαν
εὐβουλίας ἀμείνον' ἡγήσῃ ποτέ.

where it is stated that Æschylus in his Philoctetes[k] wrote φαγέδαιναν (or φαγέδαινά γ'), ἥ μοι σάρκας ἐσθίει ποδός, and that Euripides[l] afterwards used the same line, placing however θοινᾶται in the room of ἐσθίει. Aristotle remarks that this change of a single word, the use of a γλῶττα instead of a κύριον, made a verse καλὸν which before was εὐτελές. "Had Aristotle told us no more about these two lines, than that one of them was of Æschylus, and the other of Euripides, what critic, Twining asks, would not confidently have given the θοινᾶται to Æschylus?"

1027. πρὶν ἂν θεῶν τις κ. τ. λ. This need not be understood as prophetic of any substitute for Prometheus, but only as a strong way of expressing the eternity of his sufferings: unless we refer the passage to Chiron[m], who, according to one version of the story which perhaps was mentioned in the Prometheus Solutus, surrendered his privilege of immortality and submitted to death in the stead of Prometheus.

— διάδοχος. See note on v. 464.

1029. Ἀμφὶ may govern either Ταρτάρου or βάθη: see Œd. Tyr. 21. Dindorf by his punctuation appears to connect βάθη with εἰς here and σποδῷ with ἐπὶ in Sophocles. Reisig says that ἀμφὶ with an accusative means *about* in the sense of *near* or *around*, with a genitive *about* in the sense of *for*, *propter*; and wishes to read Τάρταρον.

1030. ὅδ' οὐ πεπλασμένος Ὁ κόμπος, *this is no feigned vaunt, no vaunting fiction*. See Aj. 148 λόγους ψιθύρους πλάσσων, Helen. 393 τόδ' οὐ κόμπῳ λέγω.

1031. καὶ λίαν, *very earnestly*. See Elmsley on Med. 513, and the note on v. 728.

1032. Compare Numb. XXIII. 19, Tit. I. 2, 2 Tim. II. 13; Theocr. VII. 43.

— ψευδηγορεῖν. Eur. Cress. fr. XV. 1. Sophocles has ψευδοστομεῖν in Œd. Col. 1127.

1034. πάπταινε. See note on v. 334.

k Æsch. Phil. fr. 231. l Eur. Phil. fr. VII.
m See Herm. de Prom. Sol. pp. 8, 28; Opusc. IV. pp. 259, 281.

ΧΟ. ἡμῖν μὲν Ἑρμῆς οὐκ ἄκαιρα φαίνεται
λέγειν· ἄνωγε γάρ σε τὴν αὐθαδίαν
μεθέντ' ἐρευνᾶν τὴν σοφὴν εὐβουλίαν.
πείθου· σοφῷ γὰρ αἰσχρὸν ἐξαμαρτάνειν.
ΠΡ. εἰδότι τοί μοι τάσδ' ἀγγελίας
ὅδ' ἐθώϋξεν, πάσχειν δὲ κακῶς
ἐχθρὸν ὑπ' ἐχθρῶν οὐδὲν ἀεικές.
πρὸς ταῦτ' ἐπ' ἐμοὶ ῥιπτέσθω μὲν
πυρὸς ἀμφήκης βόστρυχος, αἰθὴρ δ'
ἐρεθιζέσθω
βροντῇ σφακέλῳ τ' ἀγρίων ἀνέμων·
χθόνα δ' ἐκ πυθμένων αὐταῖς ῥίζαις
πνεῦμα κραδαίνοι,
κῦμα δὲ πόντου τραχεῖ ῥοθίῳ

1037, 1038, 1039. See Antig. 1023—1028.

1041. *ἐθώϋξεν.* See v. 393, and the note on v. 73.

1042. Ἀεικὲς refers to *αἰσχρὸν* in v. 1039.

1044. *ἀμφήκης.* See note on v. 692.

— *βόστρυχος,* literally *a curl* or *ringlet;* as in Choeph. 168, 178, 230. A similar metaphor occurs in Agam. 306. See Valckenaer on Phœn. 1261.

1045. *σφακέλῳ.* See note on v. 878.

1046. *αὐταῖς ῥίζαις.* See note on v. 221.

1047. *κραδαίνοι,* literally *shake to and fro, rock.* Herc. Fur. 1103, Παλλὰς κραδαίνουσ' ἔγχος: Acharn. 965, *κραδαίνων τρεῖς κατασκίους λόφους,* where the Scholiast says the word means *σείων, παρὰ τὴν κράδην, ὃ τῆς συκῆς φύλλον δηλοῖ· ὅθεν τὸ κραδᾶν καὶ κραδαίνειν κυρίως τὸ τὰ τῆς συκῆς φύλλα σείειν καὶ πάλλειν.* Κραδάων ἔγχος or *δόρυ* *brandishing,* and *αἰχμὴ κραδαινομένη* *quivering,* occur several times in Homer. Xenophon describing the eagerness of hounds in his treatise on Hunting[n] says *σὺν ταῖς οὐραῖς τὰ σώματα ὅλα συνεπικραδαίνουσαι.* The change of mood from *ῥιπτέσθω* and *ἐρεθιζέσθω* to *κραδαίνοι, ξυγχώσειεν,* and *ῥίψειε,* appears to aggravate the boldness of the defiance.

1048, 1049. Πνεῦμα is the subject of *ξυγχώσειεν*: *and mingle in rough tide the heaving of the sea and the courses of the stars of heaven.* Compare Virg. Æn. I. 133, cœlum terramque miscere: XII. 204, non, si tellurem effundat in undas, Diluvio miscens, cœlumque in Tartara solvat.

1048. *ῥοθίῳ.* Hesychius explains the word by *ῥεῦμα, κῦμα τὸ μετὰ*

n VI. 16.

*ξυγχώσειεν τῶν τ' οὐρανίων*
*ἄστρων διόδους, ἔς τε κελαινὸν*
*Τάρταρον ἄρδην ῥίψειε δέμας*
*τοὐμὸν ἀνάγκης στερραῖς δίναις·*
*πάντως ἐμέ γ' οὐ θανατώσει.*
ΕΡ. *τοιάδε μέντοι τῶν φρενοπλήκτων*
*βουλεύματ' ἔπη τ' ἐστὶν ἀκοῦσαι.*
*τί γὰρ ἐλλείπει μὴ παραπαίειν*
*ἡ τοῦδε τύχη; τί χαλᾷ μανιῶν;*
*ἀλλ' οὖν ὑμεῖς γ' αἱ πημοσύναις*
*ξυγκάμνουσαι ταῖς τοῦδε τόπων*

*ψόφου γινόμενον.* The Scholiast on Aratus 412, *πολυρροθίους ἀνθρώπους*, says *περικλυζομένους· ῥόθια γὰρ τὰ ῥεύματα, κυρίως δὲ αἱ τοῦ κλύδωνος ὁρμαί.* It occurs again in Sept. 362, in Philoct. 688, and frequently in Euripides, with whom it almost always means the dashing of the sea under the oar; see Helen. 1268, 1452, Iph. Taur. 1387, Cycl. 17, and so Equit. 546: whence in Aratus 347 *παλιρροθίη* is *rowing astern, backing water:* and in Iph. Taur. 407 and 1133 *ῥόθιος* is used adjectively as an epithet of the oar. A grammarian derives it *παρὰ τὸν ἐκ τῶν κωπῶν ἀκουόμενον ῥόθον, ὅταν σφοδρῶς ἐλαύνωσιν.*

1051. *Ἄρδην*, from *ἄρω*, signifies *penitus;* from *ἀείρω*, for *ἀέρδην*, *sursum*, and sometimes perhaps *raptim*, nearly the same with *φοράδην.*

1052. Compare Pind. fr. inc. XXVIII. *ἀλλὰ Ταρτάρου πυθμὴν πιέζει σ' ἀφανοῦς σφυρηλάτοις ἀνάγκαις*: and see Elmsley on Med. 999.

1054. *φρενοπλήκτων*, *brain-stricken.* See note on v. 879.

1056. Codex Mediceus *τί γὰρ ἐλλείπει μὴ παραπαίειν εἰ τοῦδ' εὐτυχῆ*; alii plurimi *εἰ τάδ' εὐτυχῆ*, quæ inepta. est scripturæ depravatæ correctio. Restitui *ἡ τοῦδε τύχη*: nam *τοῦδε* propterea est necessarium, quia ab sententia communi, quæ præcedentibus versibus continetur, ad Promethei fortunam, cui nihil ad mentis alienationem deesse ait, orationem deflectit Mercurius. DINDORF.

— *παραπαίειν.* See note on v. 581; and Æsch. fr. 308, *εἴτ' οὖν σοφιστὴς καλὰ παραπαίων χέλυν*, where Blomfield suggests *εἴτε* instead of *καλὰ* for the sake of the metre, *whether a skilful musician, or striking the lyre amiss:* Pax 90: Plut. 508, *ληρεῖν καὶ παραπαίειν*: Plat. Sympos. p. 173, e, *μαίνομαι καὶ παραπαίω*: Hesych. *παραπαίει· παρακόπτει, μαίνεται, ληρεῖ, παραφρονεῖ.*

1057. *τί χαλᾷ μανιῶν;* See v. 256; Eur. Teleph. fr. XXV. 2, *φρονήματος χάλα*: Av. 383, *τῆς ὀργῆς χαλᾶν*: Plat. Meno p. 86, e, *σμικρόν γέ μοι τῆς ἀρχῆς χάλασον.*

*μετά που χωρεῖτ' ἐκ τῶνδε θοῶς,*
*μὴ φρένας ὑμῶν ἠλιθιώσῃ*
*βροντῆς μύκημ' ἀτέραμνον.*
ΧΟ. *ἄλλο τι φώνει καὶ παραμυθοῦ μ'*
*ὅ τι καὶ πείσεις· οὐ γὰρ δή που*
*τοῦτό γε τλητὸν παρέσυρας ἔπος.*
*πῶς με κελεύεις κακότητ' ἀσκεῖν;*
*μετὰ τοῦδ' ὅ τι χρὴ πάσχειν ἐθέλω·*
*τοὺς προδότας γὰρ μισεῖν ἔμαθον,*
*κοὐκ ἔστι νόσος*
*τῆσδ' ἥντιν' ἀπέπτυσα μᾶλλον.*
ΕΡ. *ἀλλ' οὖν μέμνησθ' ἁγὼ προλέγω·*

1060. Ποι strictly means *somewhere*, in *some place*; but we need not with Blomfield read *ποι somewhither*, to *some place*, for these adverbs are very often interchanged.

1061. Ὑμῶν is emphatic, *yours also*.

— *ἠλιθιώσῃ*. From *ἠλίθιος* in Agam. 366, where see the note.

1062. *μύκημα*, literally *bellowing*. See v. 1082, Nub. 292.

— *ἀτέραμνον*. See note on v. 190.

1065. *παρέσυρας*. The preposition may here have the same bad sense which it has in so many other compounds, *thou hast ill drawn.* But *παρασύρω* seems to be generally said of a torrent dragging along with it whatever it meets in its course: see Equit. 527; Longin. XXXII. 4, *τῷ ῥοθίῳ τῆς φορᾶς ταυτὶ πέφυκεν ἅπαντα τἄλλα παρασύρειν καὶ προωθεῖν*: XXXIII. 5, *Ἀρχιλόχου πολλὰ καὶ ἀνοικονόμητα παρασύροντος*: Hor. Od. IV. 2, 11, verba devolvit.

1066. *κακότητ' ἀσκεῖν.* Œd. Col. 913, Trach. 384; Eur. Suppl. 872, 912, Helen. 1103, Bacch. 476, 641, Antiop. fr. XXXVIII. 1; Nub. 931.

1070. *ἀπέπτυσα*, literally *I abominate:* for the ancients thought to avoid the danger of a bad *omen*, and particularly to escape the vengeance of the goddess Nemesis, by spitting into their bosoms. See Æsch. fr. 365, *ἀποπτύσαι δεῖ καὶ καθήρασθαι στόμα*: Theocr. VII. 127, *ἅτις ἐπιφθύσδοισα τὰ μὴ καλὰ νόσφιν ἐρύκοι*: VI. 39, *ὡς μὴ βασκανθῶ δὲ, τρὶς εἰς ἐμὸν ἔπτυσα κόλπον* (where the Scholiast says, *ποιοῦσι γὰρ καὶ μέχρι τοῦ νῦν μάλιστα τοῦτο αἱ γυναῖκες, τὸ νεμεσητὸν ἐκτρεπόμεναι*): XX. 11, *τοιάδε μυθίσδοισα τρὶς εἰς ἑὸν ἔπτυσε κόλπον*: Strat. in Anthol. II. p. 375, lxxi. *ὡς ἀγαθὴ θεός ἐστι, δι' ἣν ὑπὸ κόλπον, Ἄλεξι, Πτύομεν, ὑστερόπουν ἀζόμενοι Νέμεσιν.* Compare Hippol. 614, Hec. 1276, Iph. Taur. 1161; Pax 528; Tibull. I. 2, 96, Despuit in molles et sibi

μηδὲ πρὸς ἄτης θηραθεῖσαι
μέμψησθε τύχην, μηδέ ποτ' εἴπηθ'
ὡς Ζεὺς ὑμᾶς εἰς ἀπρόοπτον
πῆμ' εἰσέβαλεν·
μὴ δῆτ', αὐταὶ δ' ὑμᾶς αὐτάς.
εἰδυῖαι γὰρ κοὐκ ἐξαίφνης
οὐδὲ λαθραίως
εἰς ἀπέραντον δίκτυον ἄτης
ἐμπλεχθήσεσθ' ὑπ' ἀνοίας.
ΠΡ. καὶ μὴν ἔργῳ κοὐκ ἔτι μύθῳ
χθὼν σεσάλευται·
βρυχία δ' ἠχὼ παραμυκᾶται
βροντῆς, ἕλικες δ' ἐκλάμπουσι

quisque sinus. On the tense of ἀπέπτυσα see Matth. Gr. Gr. §. 502, 3.

1072—1076. Compare Solon. fr. XIX. 1, εἰ δὲ πεπόνθατε δεινὰ δι' ὑμετέρην κακότητα, Μή τι θεοῖς τούτων μοῖραν ἐπαμφέρετε: Od. A. 32—34.

1072. θηραθεῖσαι. The metaphor is continued in v. 1078.

1078. ἀπέραντον. See note on v. 153, and compare Æsch. Suppl. 470.

— δίκτυον ἄτης. Compare Agam. 360, 361.

1080. See v. 1031, and the note on v. 336.

1081. σεσάλευται, *is tossed, heaves*, like the sea. A ship is said σαλεύειν: whence σαλεύει πόλις in Œd. Tyr. 23 and Rhes. 248. See the Scholiast on Sophocles.

1082. Blomfield compares Pacuvius in Cic. de Orat. III. 39; Inhorrescit mare, Tenebræ conduplicantur, noctisque et nimbum occæcat nigror, Flamma inter nubes coruscat, cœlum tonitru contremit, Grando mista imbri largifluo subita præcipitans cadit: Undique omnes venti erumpunt, sævi existunt turbines: Fervit æstu pelagus.

— βρυχία, *roaring*. Pers. 397. In Æsch. Niob. fr. 146, 5, βρυχήματα are coupled with μυκηθμοί. Βρύχειν occurs in Trach. 1072: βρυχᾶσθαι in Aj. 322 ὑπεστέναζε ταῦρος ὣς βρυχώμενος, Œd. Tyr. 1265, Trach. 805, 904, and of Æschylus himself in Ran. 823.

1083. ἕλικες, *curls, wreaths, volumes*. Compare v. 1044; Apollon. Rhod. I. 437, τοῖό τε λιγνὺν Πορφυρέαις ἑλίκεσσιν ἐναίσιμον ἀΐσσουσαν. The word is usually an adjective in Homer, as it is in Aj. 375 and Helen. 180. In Il. Σ. 401 however γναμπταὶ ἕλικες are *rings*, whether bracelets or earrings. More commonly it means the tendrils of the vine or the young curling shoots of ivy, as in Helen. 1331, Bacch. 1171, Thes-

*στεροπῆς ζάπυροι,*
*στρόμβοι δὲ κόνιν εἱλίσσουσι·*
*σκιρτᾷ δ' ἀνέμων πνεύματα πάντων*
*εἰς ἄλληλα*
*στάσιν ἀντίπνουν ἀποδεικνύμενα·*
*ξυντετάρακται δ' αἰθὴρ πόντῳ.*
*τοιάδ' ἐπ' ἐμοὶ ῥιπὴ διόθεν*
*τεύχουσα φόβον στείχει φανερῶς.*
*ὦ μητρὸς ἐμῆς σέβας, ὦ πάντων*
*αἰθὴρ κοινὸν φάος εἱλίσσων,*
*ἐσορᾷς μ' ὡς ἔκδικα πάσχω.*

moph. 1000, Ran. 1321: so *κισσὸς ἑλικτὸς* in Phœn. 651; and hence the name of mount Ἑλικὼν, a place abounding in ἕλικες. In Herc. Fur. 399 it is used for the fold of a serpent, as *δράκων ἑλικτὸς* in Trach. 12.

1083. *ἐκλάμπουσι Στεροπῆς.* See note on v. 191, and compare vv. 1085, 1087, and 1088.

1084. *ζάπυροι.* See the note on *δαφοινὸς* in v. 1022. The Æolians even said *καρζὰ* for *καρδία.*

1085. Hes. Theog. 706; *σὺν δ' ἄνεμοι ἔνοσίν τε κόνιν θ' ἅμα ἐσφαράγιζον, Βροντήν τε, στεροπήν τε, καὶ αἰθαλόεντα κεραυνὸν, Κῆλα Διὸς μεγάλοιο.*

— *στρόμβοι, whirlwinds.* Hesychius explains the word by *δῖνος, κόχλος, ῥόμβος, συστροφὴ ἀνέμου, περιφερὴς λίθος.* It is the same word as *στρόβος* in Agam. 657 with *μ* inserted.

— Κόνιν and similar accusatives have their last syllable long or short according as the genitive ends in *ιος* or *εως.*

1086. See Virg. Æn. I. 85.

1087. *στάσιν.* See note on v. 200. *Ἀντίπνουν of opposite blasts.*

1092. Compare v. 88.

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